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# Imprimatur

Hic Liber cui titulus, *A Treatise  
of the Corruption of Scripture, &c.*  
Jo. Battely, R<sup>mo</sup> in Christo Patri  
ac D<sup>no</sup> D<sup>no</sup> Wilhelmo Archiep.  
Cantuar. à Sacris Domesticis.

Febr. 7. 1687.

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A *Handwritten* Collation of  
**TREATISE**  
-- OF THE  
**CORRUPTION**

OF  
*Scripture, Councils and Fathers,*  
BY THE  
PRELATS, PASTORS and PILLARS  
Of the Church of Rome,  
For Maintenance of POPERY.

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By *THOMAS JAMES,*  
Student in Divinity, and Chief Keeper of the  
Publick Library in the University of Ox-  
ford, of the Honourable Foundation  
of Sir THOMAS BODLEY Kt.

Together with a sufficient Answer unto  
*James Gretser and Anthony Possevine* Jesuits,  
and the Unknown Author of \*  
*The Grounds of the Old Religion & the New.*

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**Divided into Five Parts.**

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London: Printed for *Josh Phillips* at the Seven Stars, and  
*Joseph Watts* at the Angel in St. Paul's Church-yard. 1698.

A  
TREATISE

OF THE  
CORRUPTION

OF  
Scripures, Councils and Fathers

BY THE

PRESBYTER, PASTORS AND PHILARS

Of the Church of Rome

For Maintenance of POPERY.

By A. W. JAMES

Author of the History of the Church of England, &c.  
Published in the Year 1714.  
And of the History of the Church of England, &c.  
of the History of the Church of England, &c.

Together with a History of the Church of England, &c.  
The Grounds of the Church of England, &c.

EDINBURGH: Printed by J. B. 1714.  
A History of the Church of England, &c.

# Advertisement

## TO THE

### Christian READER.

*Christian READER,*

**T**Here are some things where-  
of thou mayst please to be  
advertised, for the bet-  
ter understanding of that  
which followeth in Proceſs of this  
Book: Wherein a Man may eaſily  
err, if his Underſtanding be not led,  
or guided, by ſome few general Ob-  
ſervations, as being to paſs through  
ſuch an huge *Ocean, wilderneſs, or world*  
of Matter, never yet largely treated  
of; only pointed out or diſcovered

## An Advertisement

2 Cor. 12. 10.

by others. I know, how unable and weak I found my self at the first, to undertake so long, tedious, and troublesome a Journey : But thanks be unto the Lord Jesus, when I thought my self least able, I found my self most sufficient ; when other means failed me, God's Grace did inwardly assist and encourage me : And to conclude, as the blessed Apostle <sup>a</sup> Saint Paul said, *When I was weak, then was I strong.* In confidence therefore of God's exceeding Goodness, Grace and Favor, and nothing trusting to my own Merit, or Worth, having now at the length overcome all the difficulties, passed these almost unpassable Mountains of *Ana-bia*, fully travelled this vaste Wilderness of *Sin*, I have thought it my duty to leave certain Land-marks behind me, for their Direction which shall come after. The whole Book (as you may perceive) is resolved into five Parts : Each Part hath his proper Office and Function. The first shews the *Bastardy of the False* ; The second, *The Corruption of the true Fathers* ; The third, *The sundry Varieties and Contrarieties of their Bibles* ; The fourth, *The open or secret wrongs done unto Fathers, Ancient, Middle-*

to the Christian Reader.

*Middle-aged, or Modern Writers, by the Papists, chiefly in their Indices Expurgatorii; Fifthly and lastly, Particular Remedies against these several Diseases, when and how to be applied, together with the use, profit, and commodity of the ancient Manuscripts.*

Touching the first Part, note these few things. First, That there are 187 divers Treatises, which are shrewdly suspected, if not plainly convicted of Forgery by the Papists themselves. I follow herein the Judgment of their best learned Writers, most esteemed in their times; such as *Bellarmino* and *Baronius* Cardinals, *Possevin* and *Gretser* Jesuits, *Sixtus Senensis* of the Order of the Preachers, *Angelus Roccha* an Eremit, *Pamelius* a Monk, and sundry others: Sometimes (though seldom) I name *Erasmus*, and follow his Censure very sparingly, because the Papists cannot endure him nor his Books.

<sup>a</sup> They disclaim him for a Papist, and say, he was an Apostate: I am sure he defended the Religion then openly maintained, against *Oecolampadius*, *Melancthon*, *Martin Luther*, and others, was accounted in the bosom of the Church, and saluted

<sup>a</sup> Yet Doctor Bishop doth acknowledge him in most points to be theirs.

<sup>b</sup> Dilecte fili,  
salutem & A-  
postolicam be-  
nedictionem.

<sup>c</sup> Quod scribis  
vereri te, ne ali-  
orū odiis & in-  
surrectionibus  
Lutheranæ fa-  
ctionis nomine  
sis nobis suspe-  
ctus, bono in  
hoc te animo  
esse volumus :

———Viros  
doctos quanto  
scimus excel-  
lentiore do-  
ctrina prædi-  
tos, tanto vide-  
mus esse invi-  
diæ moribus  
magis obnoxio-  
sos, Ep. Adria-  
ni, p. 6. Lib. 23.  
<sup>d</sup> Lib. 6. Ep.  
Erasmi Mart.  
Luther. p. 245.

Eant procul à  
fidelium cœtu  
—longeque  
longius exy-  
lent à Catholi-  
co Orbe, qui  
quæ corrumpere  
videntur, mē-  
daciis suffulci-  
re nituntur,  
Bar. Tom. 7.  
pag. 154.

by the name of <sup>b</sup> Son, by *Adrian* the  
Sixth, and *Leo* the Tenth, Popes.  
He was accused for an Heretick,  
especially for a *Lutheran*: But <sup>c</sup> see-  
ing his Apology satisfied the Pope in  
his life time, why should Papists  
traduce him now he is dead? God  
made him an especial Instrument of  
his Glory, and though he were both  
in heart, and in outward profession,  
a Papist; yet God made him write  
against the abuses of Popery, rather  
than against Popery it self. For, (as  
himself reports it) he did <sup>d</sup> *Magis*  
*clamare in eos qui Pontificum auctori-*  
*tate abutuntur, quàm in ipsos Ponti-*  
*fices: Rather tax the abuses of the Re-*  
*ligion then professed, than censure the*  
*Religion*, wherein he both lived and  
died. But if all this will not satisfie  
them, nor a great deal more which  
might be urged in that behalf, out  
of his large Volume of *Epistles*,  
leaving *Erasmus*, let them consider  
of the rest, that were without all  
question resolute Papists: How the  
best of them, and chiefly *Bellarmino*,  
are driven to censure these Trea-  
tises, and yet are inforced to make  
use of them now and then, will  
they nill they, unless they should  
betray the Cause; although far bet-  
ter

*to the Christian Reader,*

ter it were, that the Cause should be utterly forsaken, than maintained by such lewd, wicked, untrue, and unsufficient means. And yet what more ordinary, than to abuse the simple Reader by the frequent citation of *Clement, Abdias, Linus, Dionysius, Cyprian, Ambrose, Augustine, Hierome* and the rest, when no one scrip, or script of any of their Writings is alledged: And yet *Coccius*, their Muster-master, hath been bold to set down the Age when every one of these Fathers lived, unto those Bastard Treatises which themselves never saw.

*Secondly*, In the Catalogue of these many Treatises, which are censured by their own Men for counterfeit and base stuff, not fit to be mentioned the same time that the Fathers are named, I omit their divers *Liturgies* of *Basil, James, Chrysostom*, or any other; or the *Acts* of *Andrew, Peter*, or the *Gospels* of *Thomas and Bartholomew*, and many such Impostures. I begin with *Abdias*, which lived in the time of *S. Paul*, and end with *Isidore*, that lived not long after the time of *S. Gregory*; and this part doth not comprise all Treatises of the

*c Condemned  
by Baronius.*



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the Fathers, that lived within the six hundred years, condemned by Papists : I urge only those, which I find cited by them, either directly or indirectly, in their Books of Controversie, especially when they are brought *ad faciendum populum*, alledged before the simple People, to gain Credit and Reputation with them.

*\* In the later  
end of this  
Treatise.*

*Thirdly*, In my Quotations, for brevities sake, I cite not the Book, Chapter and Paragraph, as most Men usually do; but the Book, and the Page of such or such Editions, which are precisely noted in a <sup>f</sup> Table by it self : And for the Authorities, I have put this difference between them; some have Letters, some have none, placed directly over the Figures. Such as have none, do indirectly appertain unto some Controversie, or other : The others, directly concern such or such Points controverted between us and the Papists; and some counterfeit Books, as *Clement's Constitutions*, and *Dionysius's Celestial Hierarchy*, do fully prove almost all Points of Popery, if they were not disproved by sundry learned Men of their side. I know it will  
be

*to the Christian Reader.*

he replied, that *Delrius*, the Jesuit, hath rescued *Dionysius* from out of our hands, and that others will be ready to do the like, for *Clement*, *Abdias*, and the rest: But the Jesuit *Delrius* hath written copiously, but not sufficiently, in defence of *S. Dionyse*; as shall, when time and occasion doth minister fit opportunity, be farther shewed: The rest may be defended, by some; but there will never be wanting others, of their own Profession, that will unmask their Villanies, pull off their Vizards from their Faces, and discover their shame unto the Eye of the World. And until the Pope shall call a Council of the best learned Men, as *Gelasius* sometimes did, and determine precisely and definitively, which are the true native Works of the Fathers, which the false: You shall have *arma armis, & pila minantia pilis*; Papist against Papist, *Bellarmino* against *Baronius*, *Baronius* against *Possevine*, still at odds, and different in Opinions. Would God, they were once agreed, which to take, and which to refuse.

Est enim Arbitrator Scriptorum omnium Rom. Pontifex, *Baron.* Tam. 6. p. 452.

*Fourthly*, Besides such Treatises as are censured by Papists, (which  
no

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Pag. 325.

no doubt would be partial enough in censuring as few as might be) there are above twice as many Treatises, which our best learned Protestants, and most judicious Writers, have challenged of Corruption, by such pregnant circumstances, as *Sixtus Senensis* one of the best Judgment amongst them, hath chalked out unto us in the end of his fourth Books, where he proveth these two Points, very pithily and briefly: 1. *That divers Treatises have been counterfeited in the names of the ancient Fathers;* Secondly, *How they may be discerned, descried, and discovered.* Again, these Treatises (whereof no one is here mentioned) are reserved for some fitter opportunity, when God shall give Grace to perfect that Work; unless some other, that is better able to undergo this bookish Burden, shall prevent me: Which I wish, and withal promise to give him the best directions I can.

*Fifthly*, Where I shew that these 187 Treatises are censured by Papists, and yet urged for maintenance of Popery; I imply not, that all those that alleage them, wrote since these grievous Censures, and heavy Doom passed

passed upon the Books (for divers Works were compiled, when no such Censures were dreamed of; the Authors lived many hundred years before, as *Gratian*, *Aquinas*, *Peter Lombard* and *Nicholas Lyra*;) but, that which I infer, is, that, whatsoever accompt the learned Papists make of these, and the like Treatises now, because they have been proved to be very counterfeits: Yet they have been heretofore, and are still urged to the People by the Priests and Jesuits, for sound Proofs, ancient Books, and most Divine Treatises; when they were indeed written by some ignorant Frier, or unlearned Monk or other, without either shame or honesty.

*Sixthly*, These Books have wandered up and down, in the names of those ancient and grave Fathers of the Church, whose Titles they do bear. An Argument whereof we have, in that they are cited under their names, by *Gratian*, *Aquinas*, *Peter Lombard*, and others: But it is furthermore better demonstrated out of their, and our, ancient *Libraries*; where, by confession of the Adversary, or due proof of our side, it is  
\*  
apparent

### *An Advertifement*

apparent, that the Books which carry manifest tokens of Forgery with them in the judgment of the best learned Papists, are extant in other Mens names, and intituled unto the ancient Fathers of both Churches, which never saw them. Whence are deduced these few Corollaries : That these Treatises have been forged by Papists; and not by Protestants, whose Religion was not & heard of (say they) until of late years. Secondly, That their Religion and Church being built upon such weak Proofs, must needs fall, when the waves of Disputation shall arise, and the Winds of Contention blow; for it is built upon the Sand, and not upon the Rock of the Scriptures. Thirdly and lastly, that the Papists cannot avoid the blame and shame of the World, for suffering Gods people to be so long abused with Copper instead of Gold, and Water instead of Wine: And albeit, they should decree, with joynt consent, to Register all these Treatises in their Catalogues of Books forbidden, (whereof we see more reason than hope, their state being, as it is, always jarring, and the Books so profitable unto them) yet what

*& They drew  
their pedigree  
no higher than  
from Luther.  
Matth. Kellison  
in his Survey,  
pag. 114.*

what recompence can they make to so many poor Souls, as have been hitherto persuaded by these slender Motives, to imbrace their Religion? who, if they had known as much as we do, namely, that the Authorities alledged were produced out of no authentick Records, but came out of some Monkish Forge; they would have willingly detested their Religion, and avoided their corruptions.

*Lastly*, Where it may be objected, that Protestants, as well as Papists, do make frequent use of some of these Treatises; and do cite them as theirs in their Books: As the *Commentaries of Saint Hierome, and Saint Ambrose, upon the Epistles of Saint Paul*: I answer, that it is not to be marvelled, if some of our learned Protestants (admitting the Books were written by them, whose names they do bear,) do thence produce testimonies against you. For, these old Treatises may serve as well for us, as for you; according to that axiom in the Law, & *Testem quem quis inducit pro se, tenetur recipere contra se*: You have produced them for your own benefit; and therefore

2 Spec. Tit. de  
testi. Sect 10.  
num. 6. Tindar.  
Tracta. de te-  
stibus, part 3.  
cap. 1. num. 8.

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fore in Reason you cannot disallow of them now, though it be to your great hinderance. But happily it may be said in your defence, that if these Treatises had been forged by *Monks and Friars*, (as is suggested) how then cometh it to pass, that there are so many Sentences found in them, which do mainly cross the Doctrine of the Papists? if they had been forged by them, they would not have been so foolish, as to have left any such Weeds growing, that might have infected the Minds of the simple Reader. This is an infallible Token, that they never came out of their Forge: For if they had had the penning of them, they should have contained an absolute Form of Popery in them. It is answered, that this were true, and the Objection were something dangerous, if Popery were so ancient as they bear Men in hand, or that the Papists were fully agreed upon every Article of their Religion; but to this day they are not, nor ever are likely to come to an agreement, for ought that I see: And therefore, no marvel, if they write one against another, and in some Points or other

ther joyne with the Protestants :  
And were it not, that they are kept  
in with a strong hand, and restrained  
with the power of a severe *Inquisition*;  
they would, both Priests & Jesuits,  
freely accord with us, in many  
Points, wherein we do now mainly  
differ from them. God send them  
once the knowledge of his Truth,  
and the Light of his Gospel to shine  
upon them, which sit in darkness,  
and the shadow of Death, that they  
may not be thrown into utter Dark-  
ness, where is weeping and gnash-  
ing of Teeth. And thus much I  
thought good to note, by way of  
Observation upon the first Part.

Concerning the *Corruption of the  
true Fathers*; wherein is the greater  
danger, because the Corruption  
may spread far and wide, before ever  
it be espied, I shall desire the Chri-  
stian Reader to observe,

First, That I take the word *Fa-  
thers*, in a large and liberal sense,  
extending it as far as *Gregory de  
Valentia* stretcheth it, unto the best

<sup>k</sup> Doctores  
sunt, quos janti  
inde à temp.  
Apostolorum,  
fidei Magistros,

varii aetatis Ecclesia tanquam Patres venerata est ac  
Greg. de Val. lib. 8. cap. 8. pag. 96.



learned of all Ages: And albeit, there be very few places challenged by me, which are not corrupted, in the Works of the Fathers of the Primitive Church: Yet I thought good to adjoyn unto these some few Texts corrupted, of later and middle-aged Writers: As well to manifest the beginning, continuance, and progress of their Corruptions throughout all Ages; as also, because they were such famous Corruptions, as could not well be passed over in silence.

The second thing, that I would pray you to observe, is, that I take not upon me, to note all their literal Corruptions, which either my self have observed, or others have noted unto me: That were to fill the World with huge Volumes, and to deliver the places not by Decades, as now; but by Centuries, or Chiliads: But so many are noted of each kind, as may serve to inform your understanding, in this great Mystery of fraud; and that you may descry the *Lyon of Rome* by his Paw, and learn to detest all such Romish Corruptions.

Thirdly,

Thirdly, I have taken my Observations from sundry of the best learned Protestants; amongst whom I must ever remember, as my most Honourable Patron, and chief Encourager, the *Right Reverend Father in GOD, the Lord Bishop of Winchester*: By whose special means, next under God, I may say with the Apostle, for that small knowledge which I have of their sundry foul Corruptions, *I am, that I am.* His learned Books were my best directors, throughout the whole course of my Studies, to draw them unto the study of Antiquity: Which every Man commends, but few study (the more is the pity) in this Age, wherein it is requisite, that we beat the Papists, which the forcible weapon of Antiquity, and drive them out of the strong Fort of Fathers, and ancient Writers, which they have so long time, by violence and injury, held from us. Now although divers learned Men, have noted these places of Corruption; yet (as you may perceive,) I have not relied upon their bare Authorities, nor pressed the places farther, than I saw just cause, and good warrant, especially

Dr. Biffoni,

1 Cor. 15: 16

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out of the *Parchments*: Wherein I have contented my self with one, two, or three *Manuscripts*; because this labour, if it were prosecuted as it should, would require longer time, and more help, (the Books being as far distant, that I should use, as *Cambridge* and *Oxford*, *Oxford* and *York*;) But if it shall please God, that the great Work of the *Collation of the Latine Fathers* shall go forward, (the stay hath been the want of Men, and Means; and chiefly, because so great and weighty a business, as this, is not to be undertaken lightly, or unadvisedly, without approbation of those that are in Authority,) in this kind, ere it be long, there will be good satisfaction given.

The fourth and last thing observable, is, That whereas I have noted certain literal Corruptions, in the *Books of Questions* going under Saint *Augustine's* Name, and the *Unperfect Work upon Saint Matthew*, (commonly ascribed unto Saint *Chrysostom*;) both which are Registered in the first <sup>k</sup> Part amongst the *Bastard Works of the Fathers*, and so likewise of the rest, and yet the Title of this second Part is the *Corruption of*  
the

\* Tract. 147.  
an 173.

*to the Christian Reader.*

*the true*; both Titles may be well enough reconciled, being diversly considered. For if we consider them, as *Saint Austin's*, or *Saint Chrysostom's Books*, they are Bastard, and counterfeited Treatises: But otherwise, they are ancient Treatises, and truly written, by learned Men, though we know not their Ages, and Names: And if they had been penned by later Men, yet what reason have Papists to alter and change their Words at their pleasure?

The third Part is about their different *Edition of their Vulgar Bibles*; which contains in it an Abridgment of my greater <sup>1</sup> Book in Latin: where you may observe in like manner.

<sup>1</sup> Bellum Papale.

First, That the differences are, in themselves considered, of no great consequence; but in regard of the Papists, and prerogative of the Scripture, they are such, that he that adds or takes away ought from them, willingly and wittingly, is guilty unto himself of damnation. For the Scripture, no Man doubts, that hath read the Book <sup>m</sup> of *Deuteronomy*, and the *Revelation of Saint John*. And

<sup>m</sup> Deut. 12. 32.  
Apoc. 22. 18.

## An Advertisement

Biblia defici-  
entia in Tex-  
tu semper  
comburo, &  
facio experi-  
mentum ter-  
tio cap. Gen.  
&c. Greg.  
Capuc. Tertio  
cap. Gen. ubi  
lego in sudore  
vultus tui, ves-  
ceris pane do-  
nec, & non--  
vesceris pane  
tuo: --- Ego  
continuo tran-  
seo ad ipsam  
non censuran-  
do, sed ignien-  
do, Ib.

for the Papists, let one speak for all, *Gregory Capuchine the Inquisitor of Naples*, for the rest; he says, *it is a general Rule amongst them, to burn such Bibles as are defective* (he might as well have said, or superfluous) *in the Text*; and if the Books be to be burned, he that authorized them shall be in danger of a Council at the least; and by the instance that he gives, *Pope Clement's Bibles* are adjudged to the fire: An audacious part of a poor *Capuchin*, to censure so great a person as the Pope.

Secondly, That the special Motives of publishing this Treatise, were these three: The first, because it is a matter of Faith, to appoint what is Scripture, and what is not; which, *Pope Sixtus* taking upon him to determine, sitting in his Chair, hath foully erred: So that it appears by this, that their conclusion is false; *That the Pope cannot err in matter of Faith*. The second, because the Papists are ready to oppose, and object still unto us our different Translations of the Bibles, when there may be very good reason given out

*In their  
Preface before  
their Bibles.*

• Non sunt  
Editiones no-  
stræ sicut E-  
ditiones illorum,  
Pag. 170. in 8°.

& inimici nostri sunt Iudices, Bell. De verbo Dei,

of the Originals for both Readings, little considering their own gross Errors, and palpable Absurdities, in the setting forth of their two Bibles, authorized by two Popes, within two years; which to reconcile is a matter altogether impossible: And to indure, likewise intolerable. I understand by our *Divines of Down*, that they mean to have a bout with us, for the Corrections of the Bishop's Bible, if I would they would be pleased, first, to answer for themselves, and their two Popes; and then let them object what they can against us, for changing and altering some few words in the Bible, and they shall be answered with reason. Another Motive that hath provoked me to the Writing of this Argument, hath been a pretended Answer of *James Gretser*, unto my *Bellum Papale*. It was fit, his Reasons should be answered, though his scurrilous Jests, and reproachful Speeches, deserve no better answer than that of *Solomon's* fool. If it be demanded, why I wrote not in *Latin*, that he might

guas illas quæ effrenatè mendacia proferunt, Theod. Ep. III. P Ne respondeas stulto juxta stultitiam suam ne efficiaris ei similis, Prov. 26. 4.

\* Append 2.  
ad lib. 2. De  
Verbo Dei,  
Pag. 1038.  
Ego quidem  
calumniato-  
rum numerum  
rideo, Doleo  
tamen & lu-  
geo ora & lin-

a If corrupt  
 courses be  
 made the Buck-  
 ler to defend  
 themselves, and  
 the Weapon to  
 offend us; what  
 can be thought  
 but that there  
 is a flaw in  
 that Faith,  
 which is by  
 that means  
 maintained;  
 and impregna-  
 ble verity in  
 our Religion,  
 which is by such  
 good shifts af-  
 faulted? Bell's  
 Trial Exam. in  
 the Preface.

See his AP-  
 pendix, con-  
 taining a brief  
 Confutation of  
 William Cra-  
 shaw his first  
 Tome of Re-  
 miss Forgerys  
 and Falsifica-  
 tions, p. 222,  
 223, & 224.

understand so much, and answer for  
 himself, I would have the World to  
 know, that first, this Book is writ-  
 ten for the benefit of my Country-  
 men only; being thereunto pro-  
 voked by the Papists continual up-  
 braiding of our Men with cor-  
 ruption of *Scripture, Councils, and*  
*Fathers*, in all their Writings; and  
 published at the Request of divers  
 Persons of both Sexes, that under-  
 stand not *Latin*. And lastly, occa-  
 sioned by the Author of the *Grounds*  
*of the Old Religion and the New*,  
 who writ against me in the Vulgar  
 Language; whose Book, as much as  
 concerned me, I have answered in  
 my second Part, and second Place.  
 Secondly, this Book shall hereafter,  
 and very shortly come forth in *La-  
 tin*, if it shall be thought meet  
 by them that are in Authority, and  
 have the over-sight of Books. *Quod*  
*differtur non aufertur*: Although my  
 style in *Latin* be not very good,  
 (each Man hath his proper gift of  
 God: Let no Man upbraid his Bro-  
 ther) yet I hope I shall find words  
 enough to express my meaning;  
 and all that I desire, is, to be un-  
 derstood.

Lastly,

Lastly, I have used, for the most part, the old Translation of the Bible, (which was done many hundred years ago) because it rendereth the Vulgar Latin, as then it was, almost word for word.

In the fourth Part, there is not much to be observed, besides the Order: which if it be any where confused, let it be attributed unto the variety of the matter, which may sometimes perplex a Man, where store is a fore; *copiaque ipsa iuvet*. That which I intended to shew, is, the manifold wrongs done, first unto the Fathers of the Primitive Church, and then unto the Noble Writers of Ages, unto these present Times. And first, the Injury done unto the Fathers is of divers sorts, by disavowing, and disesteeming them in their Writings, after a very base and contemptible manner. In this Point, to confess and profess by whom I have been holpen, I owe much unto the \* Second Part of the Apology of the learned *Dean of Winchester*; where you may see this Matter treated at large: As also in *Samuel Huberus's* Book in his *Antibellarminus*,

\* Part 2. l. 2.  
c. 1. 8cc.  
Pag. 188.



*nus*, Lib. 1. Cap. 47, and 8. this  
 Point is so clearly proved, out of  
 Cardinal Bellarmine's Works, that it  
 is most absurd for any Papist to deny  
 it; and it were far more absurd to  
 defend it. Secondly, their Writings  
 are very much wronged by their  
*Indices Expurgatorii*, and that three  
 manner of ways; By adding, chang-  
 ing, or taking away words in the  
 Text, in the Gloss, or in the Ta-  
 bles. Thirdly, by their often re-  
 printing, and under colour of re-  
 sorting, deforming their Works,  
 which is so closely done, by chang-  
 ing and altering the Order of the  
 Treatises, that few there be that do  
 espie this kind of Fraud and Impo-  
 sition. For other Writers, inferior  
 unto these in time or goodness, I  
 have shewed their Corruptions al-  
 so, by their *Indices of Books to be*  
*forbidden*, or *purged*; together with  
 the number of them which have  
 come unto our hands; the Original  
 Nature, Use, or Abuse rather, of this  
*Inquisition*, the Officers, Inquisitors,  
 Commissaries, and publick Notaries;  
 and thus much you shall find con-  
 tained in this *fourth Part*: In the  
 later end whereof, is presented unto  
 you a *Table*, or *Brief* of all their  
*Indices*

to the Christian Reader.

*Indices of Books forbidden, or ex-  
purged in Divinity.* I have shewed  
how often, and in how many un-  
dry places they have been purged:  
Yet I doubt not, but many Authors  
have slipped the Pen; in this I de-  
sire not exactness: But to give you  
a taste only of that sowre Fruit,  
which they have grafted upon other  
Mens Stocks. I have cited nothing  
(as near as I could) without a suffi-  
cient Author, or Authority. The  
Books of Law, Physick, and the  
Arts (*as these Indices Expurgatorii  
are Transcendents*) are omitted, or  
rather reserved for some other  
time.

For the fifth and last Part, all that  
I desire the Christian Reader to  
take notice of, is this only: That  
I take not upon me, to prescribe  
such Rules or Remedies unto others,  
as cannot be altered: Far be it from  
me, to teach my betters. I write  
my opinion, which in this, and in  
all other Matters, I do most lowly  
subject unto their learned Censures  
and Cynosures, that are in authori-  
ty, to whom I owe all obedience  
in the Lord Jesus: Professing wil-  
lingness, where I shall be thought  
to

## *An Advertisement*

to do well, to go onward; when otherwise, to be most ready to be reformed: Doing all things by the direction and commandment of my Superiors.

I have slipped the Pen; in this I desire not exactness: but to give you a taste only of that lower Plain, which they have grazed upon before Mens Stocks. I have cited nothing (as near as I could) without a Gloss.

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books of Law, Physics, and the Arts (as the Ladies Academy) are omitted, or rather reserved for some other

**An** of the 29th and last Part, all that of the Christian Reader to take notice of, is this only: That I have not presumed, to prescribe this Liberty, unless I had first taken care to instruct me in a wide view of opinion, "And I

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An Appendix  
TO THE  
READER.

**S***ince the Printing of this Book, there have come two special things unto my knowledge; whereof I have thought meet to give the Reader some Advertisement. The first is, of a dangerous practise in Rome.*

*In the Vatican Library, there are certain Men maintained only to Transcribe Acts of the Councils, or Copies of the Fathers Works. These Men, appointed for this Business, do (as I am credibly informed) in Transcribing Books, imitate the letter of the ancient*

## An Appendix to the Reader.

ent Copies, as near as can be expressed. And it is to be feared, that in Copying out of Books, they do add, and take away, alter and change the Words, according to the pleasure of their Lord the Pope. And so these Transcripts may, within a few Years, (by reason of their counterfeiting the ancient Hands) be ~~reached~~ <sup>reached</sup> for very old Manuscripts; deluding the World with a shew of Antiquity. The danger is the greater, because there may be an Index Expurgatorius (for ought that we know) for purging the Manuscripts, as well as the Printed Books. This practise of theirs I heard of, some two or three years ago: But I had forgotten, of whom; and therefore did forbear to mention it, till such time as, by Gods Will, I lighted upon the Gentleman again, who was at Rome in the Vatican, and saw it with his Eyes, and will testifie it upon his Oath, if need be.

This I learned  
of a Popish  
Priest.

The second is, That the Author, so often mentioned by me in this Treatise, (in these words, The unknown Author of the Grounds of the Old Religion and the New, is now known to be one May, a Priest; a Man (to give my Adversary his due praise,) neither immodest, nor unlearned; but, nevertheless, foully mistaken in sundry points of

## An Appendix to the Reader.

of his answer to Mr. Crashaw's First Tome of Romish Forgeries and Falsifications. Which, but that it is another Mans Task, who is able very well to acquit himself, I would have sounded to the bottom. If this small Treatise of mine shall ever be so happy as to light into his Hands, to whom, indeed, I would have commended it, if I had known whither to have sent it, I would intreat him, before it come forth in Latine, (because Possevine is dead, and Gretser understandeth not our Vulgar Tongue,) either ingenuously to acknowledge the truth of what I have written, or modestly (according to his wont) to shew the contrary; avoiding unnecessary Speeches, and convitiatory Arguments, which do but ingender strife. To conclude, Verum amo, & verum volo mihi dici.

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The



## The First Part.

### Bastardy of the False FATHERS.

#### The First Treatise.

**A**BDIAS, Bishop of Babylon, lived in the Year of our Lord 44, and wrote a Book of the Stories of the Apostles; which Book is,

*Abdias.*

#### Censured

By \* *Sixtus Senensis*, for a fained Treatise, and <sup>a</sup> utterly rejected by <sup>b</sup> Cardinal *Baronius*, To. 1. pag. 326. and Pag. 394. And yet for all this, it is

\* Pag. 43.

<sup>a</sup> *Historia Apostolica nomine ejus ficta.*

<sup>b</sup> *Penitus rejectus.*

#### Urged

By *Thomas Harding*, in his Answer to *Jewel's* Challenge, pag. <sup>a</sup> 10. as also in his Rejoinder to *Jewel*, pag. <sup>b</sup> 41. by *Tho. Heskins*, in his Parlia-

#### To prove

1. The Antiquity of the Mass <sup>a</sup>. 2. The Authority of *Abdias* <sup>b</sup>.

**B**

ment,



*Bastardy of the false Fathers.* Part I.

ment, pag. <sup>a</sup> 320. by *Ric. Smith*, in his Book *De Missæ Sacrificio* <sup>a</sup>, pag. 20. and *De externo Christi sacrificio*, pag. 25. and *De lib. Arbitrio*, pag. <sup>d</sup> 9. <sup>c</sup> 41. <sup>d</sup> 50. Lastly, by *Tho. Dor. man*, in a certain Book, called, *A Proof of certain Articles of Religion, denied by Mr. Jewel*, pag. <sup>c</sup> 51. and in the Preface before the Book, it is commended for a truer Story, than is usually found amongst the ordinary Legends.

3. *Peters Supremacy* <sup>c</sup>.  
4. *Freewill* <sup>d</sup>.  
5. *Merits* <sup>c</sup>.  
By *Wolfg. Lazius*, in *Præfat. Historia ipsius veritas, à vulgaribus legendis, in multis dissentis*.

*The Second Treatise.*

*Linus.*

*Linus*, Pope of Rome, lived in the Year 68: Who wrote of the *Passion of the Blessed Apostles, Peter and Paul*, two Books, directed unto the East-Churches.

*Censured*

<sup>a</sup> *Verè ficta.*  
*Bellar. Tom. 1.*  
pag. 748.

<sup>b</sup> *Libri nomine ejus scripti.*

*Bar. Tom. 1. p.*  
326. & p. 665.

<sup>c</sup> *Falso adscripti, Apocryphi.*

*Marg. Bigne*  
*Bibl. vet. Patrum. Tom. 7.*

par. 1610. <sup>d</sup>

*Quicquid de his libris asserere se posse opinati sunt, dubitandum non est, quin hæc historia conficta fuerit, quæ item referta est erroribus.* *Possevin. in Appar. verbo Linus*, pag. 345.

**Erroneous,**

Erroneous, as *Possevin* the Jesuit peremptorily affirmeth; whatsoever hath been said by *Sixtus Sen. l. 2. Bibl. S. James Faber*, upon the Epistles of Saint Paul, *Laux. Barrensis*, *Sigebertus de viris illustribus*, and *Trithemius* to the contrary.

*Urged*

*To prove*

By *Jodocus Coccinus*, the great Treasurer of such Fabulous, Erroneous, and counterfeit Stuff, in his 1 Tome, pag. <sup>a</sup> 512. <sup>b</sup> 815. and To. 2. 1048.

1. Apparitions of the dead <sup>a</sup>.
2. *Peter's* Supremacy <sup>b</sup>.

*The Third Treatise.*

*Clement*, another Bishop of Rome, *Clement*. lived in the Year 80. He hath had divers Treatises counterfeited in his Name: As namely, *Eight Books of Apostolical Constitutions*.

*Censured*

To be written in his Name, by Cardinal <sup>a</sup> *Baronius*, supposed by <sup>b</sup> *Possevin* the Jesuit, that it will be a hard matter to prove them, to be either Apostolical, or Lawful, or at the least written by *Clement* himself.

<sup>a</sup>To. 1. pa. 117.  
<sup>b</sup>Fr. Turrianus  
non omnino  
apud omnes ef-  
fecit aut evi-  
dit, Constitu-  
tiones istas esse  
Apostolicas &  
legitimas, &

*Clemente ipso perscriptas*. *Pos.* in *Appar.* p. 328.

B 2

*Urged*

To prove

Urged

1. Gods omnipotency in the Sacrament <sup>a</sup>. 2. The frequent use of the Crofs <sup>b</sup>. 3. The Ecclesiastical Hierarchy <sup>c</sup>. 4. The power of Exorcists <sup>d</sup>. 5. The Worshipping of Saints <sup>e</sup>. 6. The Worshipping of Relicks <sup>f</sup>. 7. The Book of Wisdom to be Authentical <sup>g</sup>. 8. The Book of Judith Authentical <sup>h</sup>. 9. The History of Susanna Authentical <sup>i</sup>. 7. The History of Bell, &c. Authentical <sup>k</sup>. 8. The Books of the Macchabees Authentical <sup>l</sup>. 9. Free-will <sup>m</sup>. 10. Distinction of Sins <sup>n</sup>. 11. Necessity of Good Works <sup>o</sup>. 12. Fasting Meritorious <sup>p</sup>. 13. Lent Fast with others to be kept <sup>q</sup>. 14. Fast from certain Meats <sup>r</sup>. 15. Almsdeeds meritorious <sup>s</sup>. 16. The Vow of Chastity lawful <sup>t</sup>. 17. Vows lawful <sup>u</sup>. 18. Necessity of Baptism <sup>v</sup>. 19. Holy-water lawful <sup>x</sup>. 20. The Ceremony thereof belonging, lawful <sup>y</sup>. 21. The Sacrament of Confirmation <sup>z</sup>. 22. Transubstantiation <sup>aa</sup>. 23. The Sacrifice of the Mass <sup>bb</sup>. 24. Consecrating of Altars <sup>cc</sup>. 25. The Offertory <sup>dd</sup>. 26. Ceremonies of the Mass <sup>ee</sup>. 27. The Sacrament of Penance <sup>ff</sup>. 28. Satisfaction <sup>gg</sup>. 29. Purgatory <sup>hh</sup>. 30. The Seven Orders of the Church <sup>ii</sup>. 31. Priests unmarried <sup>kk</sup>. 32. Canonical Hours <sup>mm</sup>. 33. Sacrament of Matrimony <sup>nn</sup>. 34. Priests above Kings <sup>oo</sup>.

By *Coccinus*, very commonly, Tom. 1. pag. 15. <sup>a</sup> 26. 64. 119. 216. <sup>b</sup> 233. <sup>c</sup> 341. 370. <sup>d</sup> 404. 420. 447. 459. <sup>e</sup> 531. 543. <sup>f</sup> 566. 614. 619. <sup>g</sup> 633. <sup>h</sup> 651. <sup>i</sup> 668. <sup>k</sup> 675. <sup>l</sup> 688. 694. 701. 714. 749. 782. 911. 929. 969. Tom. 2. 3. 16. <sup>m</sup> 53. <sup>n</sup> 109. <sup>o</sup> 227. <sup>p</sup> 280. <sup>q</sup> 293. <sup>r</sup> 311. <sup>s</sup> 322. <sup>t</sup> 391. <sup>u</sup> 425. 456. <sup>\*</sup> 515. <sup>x</sup> 528. <sup>y</sup> 539. 562. 573. <sup>z</sup> 589. <sup>aa</sup> 606. 636. <sup>bb</sup> 656. 686. <sup>cc</sup> 719. <sup>dd</sup> 759. <sup>ee</sup> 775. <sup>ff</sup> 781. 888. 26. <sup>hh</sup> 848. 894. 907. <sup>ii</sup> 915. 925. <sup>kk</sup> 938. 955. <sup>mm</sup> 970. <sup>nn</sup> 988. 1075. 1114. *The Rhemists in their Annotations*, pag. <sup>q</sup> 145. 305. 507. *Harding* in his Confutation of the Apology, pag. <sup>oo</sup> 249. and in his Rejoinder to *Jewel*, against the Sacrifice of the Mass in the Preface: And again, pag. 9. 79. 84.

aa 85. 87. and in his Rejoinder to Mr.  
*Jewel's* Reply, pag. PP 30. 33. qq 139.  
 qq 140. and in his answer to *Jewel's*  
 Challenge, p. 10. qq 15. rr 33. 52.  
 cc 57. 112. *Bellarmin*, Tom. 1. x 207.  
 236. 333. ff 734. Tom. 2. 337. x 1080.  
 1114. 1127. Tom. 3. 318. 383. z 403.  
 z 420. tt 790. 802. qq 817. 847. 1058.  
 1106. cc 1118. uu 1676. Tom. 4. mm  
 1377. *Sanders* of the Supper of our  
 Lord, p. 323. *Ferdinand. Vellofilius* in  
*Advertentiis Theolog.* pag. 41. *Baron.*  
 Tom. 1. 18. 41. 117. 135. q 193. 220.  
 238. 243. 267. 286. 324. 362. 401.  
 453. 473. 481. 482. 483. 488. 495.  
 q 514. 516. 534. 557. 563. y 632.  
 647. 649. Tom. 2. 14. 18. 19. y 85.  
 cc 106. 245. dd 659. *Dadraus*, *Cu-*  
*eilly & Fevardentius in addit.* ad *Glof-*  
*sam ordinariam*, Tom. 2. 797. 972.  
 1162. 1203. 1230. 1267. 1576. 1581.  
 Tom. 4. 1442. 2182. 2567. Tom. 6.  
 1152. 1157. 1204. *Pierre Coton*, Tom.  
 1. \*\* 689. y 670. Tom. 2. xx 999. mm  
 1023. cc 1220. *Leon. Coquæus*, *Exam.*  
*Prefat. monit.* yy 176.

35. To prove  
 the book of  
 Constituti-  
 ons PP.  
 36. Water  
 mingled with  
 Wine qq. 37.  
 The Sacrament  
 under one  
 kind rr. 38.  
 Clement suc-  
 ceeded Peter ff.  
 39. Reserving  
 of the Sacra-  
 ment tt. 40.  
 The Sacrament  
 of Order uu.  
 41. The Chrism  
 in Baptism \*\*.  
 42. Shaving of  
 Priests xx. 43.  
 Ceremonies of  
 Baptism.

*The Fourth Treatise.*

He wrote also *Ten Books of Recognitions*, as it is said.

*Censured*

## Censured

By Cardinal <sup>a</sup> *Bellarmin* and <sup>b</sup> *Baronius*, for Apocrypha Books, <sup>c</sup> very much depraved and corrupted by Hereticks, if it be his : But if <sup>d</sup> *Sixtus Senensis* may be heard to speak what he thinks, the Books are none of his

<sup>a</sup> *Libri Recognitionum Apocryphi censendi*, Bell. Tom. 1. 723. T. 4. 722.  
<sup>b</sup> *Baron. To. 1. In primis inter Apocrypha adnumerandi*, pag. 326. Item. Tom. 1. 235. 533. Tom. 2. pag. 11.  
<sup>c</sup> *Nos fatemur librum esse corruptum ac depravatam ab hæreticis*, Bell. Tom. 4. pag. 835.  
<sup>d</sup> *Ut liberè pronunciem quid sentiam, suspicari non esse Clementis*, Sixt. Sen. lib. 2. pag. 53.

## To prove

## Urged

1. That Christ knew all things in the conjunction of both Natures <sup>a</sup>.  
 2. The power of Exorcists <sup>b</sup>.  
 3. Scripture hard to be understood <sup>c</sup>.  
 4. Free-will <sup>d</sup>.  
 5. Faith alone insufficient <sup>e</sup>.  
 6. The Chrism in Baptism <sup>f</sup>.  
 7. Peter's Succession <sup>g</sup>.

By *Coccius*, Tom. 1. pag. 15. 26. 61. <sup>a</sup> 148. 370. <sup>b</sup> 404. <sup>c</sup> 761. Tom. 2. <sup>d</sup> 576. 128. <sup>e</sup> 227. 257. 797. 1047. 1091. 1114. *Harding* in his Confutation of the Apology, pag. 34. *Bell.* Tom. 1. <sup>d</sup> 722. *Nic. Sanders*, *De honorari imaginum adoratione*, pag. 96. *R. Smithaus*, in *Confutatione argumentorum Jo. Juelli*, pag. <sup>f</sup> 58. *Harding* in his Detection, pag. 8 220. *Weston* L. 2. *de triplici hominis officio*, pag. 170. *Bar.* Tom. 1. pag. 235. *Wald.* Tom. 1. 266. *Fevardent. Dadraus*, & *Cueil* in addit. ad *Glossam*, Tom. 6. pag. 26. *Pierre Cotton*. Tom. 2. <sup>d</sup> 849.

There are also divers Epistles extant in his Name,

Censured

*Censured*

Thus by *Possévin*, that the first <sup>a</sup> Epistle unto *James* cannot be his. The Fifth to the Brethren inhabiting in *Jerusalem* with *James*, <sup>b</sup> either it is not his, or else it is very much corrupted, by some one or other. And briefly, of all the rest of the Epistles, it is <sup>c</sup> not certain, whether they be his or no, save that we find them long since mentioned by *Gratian* in the Decrees.

<sup>a</sup> Ep. prior ad Ja. non potest esse Clementis, Poss. in Appar. p. 331. <sup>b</sup> Aut non est ejus, aut est ab aliquo valde corrupta. Poss. ib. p. 336. <sup>c</sup> Non constat sintne ejus necne, nisi quod multa inde sunt scripta in Decretis Pontificum. ib.

*The Fifth Treatise.**Urged*

The first Epistle, by *Coccinus*, Tom. 1. 187. <sup>a</sup> 645. <sup>b</sup> 799. <sup>c</sup> 815. Tom. 2. <sup>d</sup> 227. <sup>e</sup> 410. <sup>f</sup> 810. <sup>g</sup> 848. 908. The *Rhemists* in their Annotations, pag. <sup>h</sup> 668. *Hard.* in his Confutation of the Apology, pag. <sup>i</sup> 69. *Wald.* Tom. 1. pag. 337. <sup>j</sup> 377. *Tho. Lincoln*, in his 17 Sermon, pag. 118. *Canisius* in his Catech. pag. 5. *Ric. Smithæus*, de externo Christi sacrificio, pag. 21. *Harding* in his Detection, pag. <sup>k</sup> 219. *Hier. Torrensis*, Confess. August. pag. <sup>l</sup> 57. 8. Saints in Heaven, pray for the living <sup>m</sup>. 9. Kings inferiour unto Priests <sup>n</sup>. 10. Succession a note of the true Church <sup>o</sup>. 11. The Church founded on *Peter* <sup>p</sup>.

*To prove*

1. The Book of *Baruch* Canonical <sup>a</sup>.
2. *Peters* Supremacy <sup>b</sup>.
3. *Peters* being at *Rome* <sup>c</sup>.
4. The necessity of good works <sup>d</sup>.
5. The vow of Obedience <sup>e</sup>.
6. Auricular Confession <sup>f</sup>.
7. Purgatory <sup>g</sup>.

*Ferd. Vellofillus in Advert. Theol.* pag. 187. *Gratianus in Decretis*, p. 264. 302. 524. 560. 601. 1088. *Leon. Coqueus, Exam. Praef. monit. Jac. I.* pag. <sup>b</sup>287.

*To prove**The Sixth Treatise.*

1. Transubstantiation <sup>a</sup>.
2. Massing Vestments <sup>b</sup>.
3. Seven Orders of the Church <sup>c</sup>.
4. Priests unmarried <sup>d</sup>.
5. Reservation of the Eucharist <sup>e</sup>.
6. Palle, valle, &c. <sup>f</sup>.

The Second Epistle is vouched by *Coccinus*, Tom. 2. <sup>a</sup>606. <sup>f</sup>731. <sup>b</sup>739. 770. <sup>c</sup>915. 925. <sup>d</sup>938. *Heskins* in his Parliament, pag. <sup>c</sup>56. 390. *Wald.* Tom. 1. pag. 329. 334. *Bellar.* Tom. 3. pag. <sup>c</sup>790. *Tho. Lincoln*, Ser. 11. pag. 64. *Canisius* in his Catechism, p. <sup>f</sup>248. *Harding* in his Detection of *Jewel's Lies*, pag. <sup>c</sup>134. *Gratian*, pag. 80. 777. <sup>f</sup>1260. and <sup>c</sup>1276.

*The Seventh Treatise.*

*Dionysius the Areopagite.*

*Dionysius*, the *Areopagite*, lived Anno 96. He is reported to have Written many Books; as of the *Caelestial and Ecclesiastical Hierarchie*, *De divinis nominibus*, and of *Mystical Divinity*.

*Censured*

By *Ga. Grocinius*, (as writeth *Erasm.* upon the 17th of the *Acts*.) to be none of his doing, and rejected by *Cajetane*, that famous Schoolman among the Cardinals, as you shall find it written in *Sixtus Sen.* pag. 61.

*Urged*

*Urged*
*To prove*

His Book of the *Ecclesiastical Hierarchy*, by the *Author of the Grounds of the Old Religion and of the New*, part. 1. pag. <sup>a</sup> 94. The *Rhemists* in their Annotations, pag. 30. <sup>b</sup> 204. <sup>c</sup> 330. <sup>d</sup> 345. 447. <sup>e</sup> 461. <sup>f</sup> 471. <sup>g</sup> 480. <sup>h</sup> 514. <sup>i</sup> 560. 629. <sup>j</sup> 661. *Hard.* in his Rejoinder against *Jewel's* Reply of the Mass, pag. <sup>b</sup> 9. 24. <sup>i</sup> 28. 45. <sup>p</sup> 88. 127. 128. 129. 141. 148. 210. 246. Item, in his 1. Rejoinder, pag. 49. 84. <sup>k</sup> 112. 115. 130. 283. Item, in his answer to *Jewel's* Challenge, pag. <sup>l</sup> 111. <sup>k</sup> 14. 16. <sup>b</sup> 110. <sup>m</sup> 116. <sup>n</sup> 128. 168. *Heskins* in his Parliament, pag. <sup>o</sup> 33. <sup>b</sup> 86. <sup>m</sup> 167. 295. <sup>p</sup> 335. *Waldensis*, Tom. 1. 299. 316. 318. <sup>q</sup> 409. <sup>r</sup> 422. 435. <sup>r</sup> 468. Tom. 2. <sup>b</sup> 48. 113. <sup>t</sup> 157. <sup>c</sup> 182. <sup>u</sup> 186. 205. 269. Tom. 3. <sup>\*</sup> 61. <sup>x</sup> 83. <sup>y</sup> 84. 85. 89. 91. <sup>h</sup> 94. 95. <sup>u</sup> 96. 99. 105. 113. 118. 120. <sup>q</sup> 138. 141. 149. 151. <sup>z</sup> 181. 201. 208. <sup>aa</sup> 227. <sup>bb</sup> 236. <sup>cc</sup> 274. 276. *Bellar.* Tom. 1. pag. 70. 76. <sup>dd</sup> 221. 821. 1060. Tom. 2.

Christ <sup>o</sup>. 14. The Mass profitable for the Dead <sup>p</sup>. 15. Religious Orders more perfect <sup>q</sup>. 16. Order of Monks <sup>r</sup>. 17. Habits and other Ceremonies <sup>s</sup>. 18. Communion under one kind <sup>t</sup>. 19. Chrism in Baptism <sup>u</sup>. 20. Massing Vestments <sup>\*</sup>. 21. The Ceremony of the Paxe <sup>x</sup>. 22. Of the Mass <sup>y</sup>. 23. Prayers of Saints available <sup>z</sup>. 24. Canonizing of Saints <sup>aa</sup>. 25. Reliques of Saints <sup>bb</sup>. 26. Worshipping of Images <sup>cc</sup>. 27. Traditions <sup>dd</sup>.

1. Chrism in Baptism <sup>a</sup>. 2. The Sacrifice of the Altar <sup>b</sup>. 3. The Authority of S. Denis <sup>c</sup>. 4. Service not in the Vulgar Tongue <sup>d</sup>. 5. The indeleble Character of Baptism, Confirmation, Holy Orders <sup>e</sup>. 6. Prayers for the dead <sup>f</sup>. 7. Nine orders of Angels <sup>g</sup>. 8. Ceremonies of Baptism <sup>h</sup>. 9. The Altars <sup>i</sup>. 10. Private Communion <sup>k</sup>. 11. The whole Order of the Mass <sup>l</sup>. 12. Adoration of the Host <sup>m</sup>. Dividing the Sacrament in three parts <sup>n</sup>. 13. Body and Blood of



28. Images of  
GOD <sup>cc</sup>. 29.  
Sacrament of  
Confirmati-  
on <sup>ff</sup>. 30. The  
making of the  
Chrism <sup>gg</sup>.  
31. The Sa-  
crament  
of Orders <sup>hh</sup>.  
32. Invocation  
of Saints <sup>ii</sup>.

327. 328. <sup>r</sup> 424. 425. <sup>c</sup> 434. <sup>f</sup> 606.  
608. 850. <sup>z</sup> 901. <sup>cc</sup> 956. Tom. 3. 25.  
27. <sup>ff</sup> 102. <sup>c</sup> 223. 246. 285. 317. 337.  
<sup>h</sup> 383. 388. 405. 414. <sup>gg</sup> 418. 430.  
<sup>o</sup> 552. 601. <sup>m</sup> 922. <sup>b</sup> 1012. 1013. <sup>i</sup> 1106.  
1108. 1110. 1114. 1144. <sup>hh</sup> 1664.  
Tom. 4. 275. 527. 529. 540. 1389.  
<sup>ii</sup> 1575. *Parsons* in his Review of Ten  
publick Disput. pag. 137. <sup>o</sup> 364. *Allen*  
in his Defence of Purgatory, pa. <sup>f</sup> 139.  
222. *Kellison* in his Survey, pag. 403.  
*Allen* in his Defence of the Power of  
Priesthood, pag. <sup>r</sup> 243. *Tho. Lincoln*,  
Ser. 3. pag. 15. and Sermon 5. pag. 25.  
*Will. Reynolds* of the Sacrament of the  
Lords Supper, pag. <sup>i</sup> 249. <sup>b</sup> 255. *Jo.*  
*Rastall*, in his Reply touching the De-  
fence of the Truth, pag. 30. *Canisius*  
in his Catechism, pag. <sup>f</sup> 131. 179. 182.  
184. <sup>h</sup> 195. <sup>gg</sup> 202. <sup>ff</sup> 205. 206. <sup>i</sup> 235.  
241. 247. 310. 327. 331. 347. <sup>r</sup> 699.  
*Nic. Sanders*, *de honoraria imaginum*  
*adoratione*, pag. 61. <sup>r</sup> 72. *A Warne-*  
*word to the Waste-word*, pag. <sup>d</sup> 63.  
*A Treatise of the Sacrament*, pag. 10. 24.  
*Ric. Smithæus*, *de Missæ Sacrificio*, pag.  
<sup>f</sup> 45. 42. Item, *De Baptismo infanti-*  
*um*, pag. 19. Item, *de externo Christi*  
*sacerdotio*, pag. <sup>i</sup> 25. Item, *de Alta-*  
*ribus*, pag. <sup>y</sup> 53. Item, *in Confut.*  
*Argumentorum Jo. Juelli*, pag. <sup>gg</sup> 58.  
<sup>u</sup> 59. *Harding* in his Detection of Je-  
wel's

Part I. *Bastardy of the false Fathers.*

II

*web's Lies*, pag. 8 142. 271. <sup>kk</sup> 335.  
*Sanders of the Lords Supper*, pag. 57.  
 105. 124. <sup>b</sup> 225. <sup>m</sup> 301. <sup>b</sup> 308. 315.  
 316. 415. *Weston de triplici hominis*  
*officio*, Lib. 2. pag. 48. 397. & Lib. 3.  
 pag. 43. *Ferd. Vellofillus*, in *Adver-*  
*tent. Theol.* pag. 54. 329. *Bar. Tom.*  
 1. 219. <sup>ll</sup> 434. 564. 737. *Tom.* 2. 44.  
*Aquinas summa*, part 1. pag. 3. *Fr.*  
*Fevard. Dadræus*, & *Cueilly in addit.*  
*ad Glossam. Tom.* 4. pag. 1442. 2567.  
*Tom.* 6. 292. 1263. 1455. *Cocc. Tom.*  
 1. 200. <sup>mm</sup> 233. 328. & 341. 352. <sup>nn</sup>  
 404. 459. 481. <sup>oo</sup> 531. *PP* 633. 99 688.  
 697. 714. 736. <sup>rr</sup> 769. 911. *Tom.* 2.  
 36. <sup>ff</sup> 54. 92. <sup>tt</sup> 227. 257. 272. <sup>r</sup> 350.  
<sup>f</sup> 440. <sup>f</sup> 448. 470. <sup>c</sup> 485. <sup>ff</sup> 589. <sup>uu</sup>  
<sup>h</sup> 515. <sup>h</sup> 529. <sup>gg</sup> 539. <sup>h</sup> 555. <sup>h</sup> 558. <sup>h</sup> 562.  
<sup>h</sup> 567. <sup>h</sup> 574. *Pierre Cotton*, *Tom.* 1.  
<sup>dd</sup> 597. *Tom.* 2. <sup>\*\*</sup> 954. <sup>xx</sup> 1000.  
<sup>h</sup> 1090. <sup>ff</sup> IIII. <sup>b</sup> 1219. <sup>f</sup> 1376.  
*Leon. Cocquæus*, in *Exam. Praef. mo-*  
*nit.* <sup>h</sup> 176.

33. More Sa-  
 craments than  
 two <sup>kk</sup>. 34.  
 Exufflation in  
 Baptism <sup>ll</sup>. 35.  
 Worshipping  
 and making of  
 the Cross <sup>mm</sup>.  
 36. The po-  
 wer of Ex-  
 orcismes <sup>nn</sup>.  
 37. Worshop-  
 ping of Saints  
<sup>oo</sup>. 38. The  
 Book of *Wis-*  
*dom* Authent-  
 ical <sup>pp</sup>. 39. The  
 Book of *Mac-*  
*cabees* Authen-  
 tical <sup>qq</sup>. 40.  
 Scripture con-  
 taines not all  
 things necessa-  
 ry to salvati-  
 on <sup>rr</sup>. 41. Free  
 will <sup>ff</sup>. 42.  
 Faith alone not  
 sufficient <sup>tt</sup>. 43.  
 Baptism neces-  
 sary to salva-  
 tion <sup>uu</sup>. 44. Re-  
 ligious Vows.  
 \*\* 45. Shaving  
 of Priests <sup>xx</sup>.

*The Eighth Treatise.*

Item, his Book of the *Cælestial Hi-*  
*erarchy*, censured as before.

*Urged*

By the *Rhemists*, pag. <sup>a</sup> 205. 345:  
<sup>b</sup> 514. *Bellar. Tom.* 4. 584. *Ferd.*  
*Vellofill. in Advertent. Theol.* pag. 71.

*To prove*

1. The sacrifice  
 of the Altar <sup>a</sup>.  
 2. Nine Orders  
 of Angels <sup>b</sup>.

*Bastardy of the false Fathers. Part I.*

97. The Mr. of the Sentences, pag.  
<sup>b</sup>136. by Fevardentius, Dadraus, &  
 Cueilly, in Addit. ad Glossam, Tom.  
 2. 1520. and Tom. 4. 2553.

*The Ninth Treatise.*

Item, his Book, *De divinis nominibus*,

*To prove*

1. The Book  
 of Wisdom  
 Authentical <sup>a</sup>.
2. The History  
 of Susannah  
 Authentical <sup>b</sup>.
3. Peter chief  
 Pastor of the  
 Church <sup>c</sup>.
4. Free-will <sup>d</sup>.

*Urged*

By Coccinus, Tom. 1. pag. 2. 26. 39.  
 106. 119. 370. <sup>a</sup> 633. <sup>b</sup> 668. <sup>c</sup> 736.  
 782. <sup>c</sup> 799. Tom. 2. 3. 36. 77. 1156.  
 The Rhemists, pag. 345. Wald. Tom.  
 2. 131. Tom. 3. 22. Bell. Tom. 1. 150.  
 333. 380. 383. 440. Tom. 4. 22. 681.  
<sup>d</sup> 835. Kellison in his Survey, pag. 643.  
 Weston, *de triplici hominis officio*, Lib.  
 2. pag. 164. Ferd. Vellof. in *Advert.*  
*Theol.* pag. <sup>a</sup> 151. 387. Bar. Tom. 1.  
 258. 361. 368. Tom. 2. 38. Aquin.  
*summa* part 1. pag. 7. 15. 19. 24. Fe-  
 vard. Dadraus & Cueilly in *Addit. ad*  
*Glossam*. Tom. 5. pag. 258.

Item, his Book, *Demystica Theologia*,

*To prove*

1. That the  
 Scriptures are  
 obscure <sup>a</sup>.

*Urged*

By Walden, Tom. 1. pag. 26. Coc-  
 cinus, Tom. 1. pag. 39. <sup>a</sup> 761. Bellar.  
 Tom. 1. pag. 365. Tho. Lincol. Ser. 12.  
 pag. 70. Weston, *de triplici hominis of-*  
*ficio*,

Part I. *Bastardy of the false Fathers.*  
*ficio, Lib. 3. pag. 42. Bar. Tom. 1.*  
*pag. 327. The Dowists on Gen. pag.*  
*106. Pierre Cotton, Tom. 1. b565. a573.*

13

*The Tenth Treatise.*

S. Ignatius lived in the Year 100. *S. Ignatius.*  
His third Epistle to S. John the Apo-  
stle, and the Blessed Virgin Mary, is

*Censured*

By <sup>a</sup> *Possevin* the Jesuit, to be of  
no certain credit, although it be ci-  
ted by S. Bernard.

<sup>a</sup> Non tam cer-  
tae fidei, citatur  
tamen à S. Ber-  
nardo, Poss. in  
Appar. pag. 95.

*Urged*

By Cardinal Bellar. Tom. 1. pag.  
<sup>a</sup> 837. Pierre Cotton, Tom. 1. <sup>a</sup>. 483.

*To prove*  
1. The Anti-  
quity of the  
Word Pope <sup>a</sup>.

*The 11 Treatise.*

Justin Martyr, in the Year 160. *Just. Mart.*  
His Book of *Questions*, is

*Censured*

By <sup>a</sup> *Bellar.* to be amongst his  
works; but confidently averred by  
<sup>b</sup> *Possevin* to be none of his.

<sup>a</sup> Habentur in-  
ter opera ejus.  
Bell. de bonis  
operibus in

particul. lib. 1. 16. pag. 1386. <sup>b</sup> Certum est non esse Justin. Poss.  
in Appar. pag. 313.

*Urged*

## To prove

1. The lawful use of the Cross <sup>a</sup>.
2. The Virgin Mary without sin <sup>b</sup>.
3. Keeping and worshipping of Reliques <sup>c</sup>.
4. Religious Vows <sup>d</sup>.
5. Baptism necessary to Salvation <sup>e</sup>.
6. The use of the Chrism <sup>f</sup>.
7. Ceremonies of the Mass <sup>g</sup>.
8. Chrism in Baptism <sup>h</sup>.
9. Free-will <sup>i</sup>.

## Urged

By Coccius, Tom. 1. 3. 26. 179.  
<sup>a</sup> 233. <sup>b</sup> 263. 352. 447. <sup>c</sup> 566. 705.  
 Tom. 2. 77. <sup>d</sup> 425. 506. <sup>e</sup> 515. 539.  
 558. <sup>g</sup> 775. 971. 1121. Bellar. Tom.  
 2. 836. Tom. 3. 371. <sup>h</sup> 405. 687. Ferd.  
 Vellofill. in Advert. pag. 139. Bar.  
 Tom. 1. pag. 505. 565. Fevard. Dadr.  
 & Cueilly, in Addit. ad Glossam, Tom.  
 2. pag. 493. 498. 579. Tom. 6. 933.  
 The Dowists on Gen. pag. 15. Pierre  
 Coton, de l'Institut. Cathol. Tom. 1.  
 pag. 36. 209. Tom. 2. <sup>i</sup> 850. <sup>d</sup> 944.  
 1077. Leon. Coquæus, Exam. Præfat.  
 monit. Jac. R. 176.

## The 12 Treatise.

Anicetus, Pope of Rome, lived  
 anno 165. There is an Epistle, said  
 to be written by him,

## Censured

<sup>a</sup> Bell. de mon.  
 1. 2. cap. 40.  
*Non est indu-  
 bitata: forte  
 enim falsum  
 est. præ se fert.*

By Cardinal <sup>a</sup> Bellar. to be falsely  
 intitled unto him, and to be doubted  
 whether it be his, or no.

## To prove

1. Shaving of Priests <sup>a</sup>.

## Urged

By Gratian, pag. <sup>a</sup> 84. 236. 240.  
 329.

329. <sup>b</sup> 577. By *Walden*, Tom. 2. 197.  
By *Fevard. Dadraeus*, & *Cueilly*, Tom.  
4. pag. 1442. and by *Bellar.* himself,  
Tom. 1. pag. <sup>c</sup> 763. and Tom. 2. pag.  
607. *Pierre Cotton*, Tom. 2. <sup>a</sup> 993.  
*Leon. Coqu. Exam. Præfat. mon.* <sup>c</sup> 286.

2. All Appeals  
to *Rome* <sup>b</sup>.  
3. The Popes  
Supremacy <sup>c</sup>.

### The 13 Treatise.

*Origen* lived in the Year 230. His  
Treatises, or Homilies upon *Job*, are

*Origen.*

#### Censured

And thought by <sup>a</sup> *Possevin*, and  
*Sixtus Senensis*, to be thrust amongst  
his Works, and to be none of his : And  
<sup>b</sup> *Cardinal Baronius* sheweth it to be  
an other Mans Work.

<sup>a</sup> *Habemus O-*  
*rigenicis volu-*  
*minibus infer-*  
*tum duplex*  
*Explanatio-*  
*num opus : sed*  
*neutrum Ori-*

*genis est*, Poss. in Appar. pag. 526. Sixt. Sen. tum in præf. tum etiam  
lib. 4. pag. 281. <sup>b</sup> *Cognoscas alterius potius auctoris opus illud esse*,  
Baron. Tom. 3. 53.

#### Urged

By *Coccius*, Tom. 1. pag. 4. 106:  
<sup>a</sup> 486. 620. Tom. 2. 25. 212. *Bristow*  
in his Reply to *Fulk*, pag. <sup>b</sup> 242. *The*  
*Ordinary Gloss*, Tom. 3. 10. 12.  
thorough its Exposition upon *Job*.

#### To prove

1. Invocation  
of Saints <sup>a</sup>.  
2. Oblations  
for the Dead <sup>b</sup>.

### The 14 Treatise.

His *Commentary*, or Fragment of a  
*Commentary upon the two first Chap-*  
*ters of the Canticles*, Gen-

## Censured

<sup>a</sup>In quibusdam  
vetustis codici-  
bus erat nomi-  
ne Hieronymi  
prænotat. Poss.  
in Appar. pag.  
526. Sixt. Sen.  
lib. 4. pag. 282.

Not to be his; In some old Copies  
it is found (<sup>a</sup> as *Possessin* sheweth us)  
in *S. Hierom's* Name. The Master of  
the *Sentences* citeth Testimonies out  
of it, in *Ambrose's* Name.

<sup>b</sup> Lib. 3. dist. 29. Et D. Thomas in 2. q. 26. ib.

## To prove

1. That the  
Saints in Hea-  
ven pray for  
us <sup>a</sup>. 2. Books  
of the *Mac-  
chabees* Cano-  
nical <sup>b</sup>. 3. The  
use of *Chrism*.  
4. Good works  
necessary <sup>d</sup>.

## Urged

By *Coccinus*, Tom. 1. <sup>a</sup> 467. 599.  
<sup>b</sup> 688. Tom. 2. 17. *Walden*, Tom. 3.  
<sup>c</sup> 107. *Nic. Sanders* of the Supper of  
our Lord, pag. 351. *Fevard. Dadr.*  
*& Cueilly*, Tom. 4. pag. 2581. *Pierre*  
*Coton*. Tom. 1. <sup>a</sup> 144. Tom. 2. <sup>d</sup> 888.

## The 15 Treatise.

Item, his *Treatises upon the* 36. 37.  
and 38. *Psalms* are

## Censured

<sup>a</sup>Extat sub no-  
mine *Origenis*.  
Poss. in Appar.  
pag. 527.

<sup>a</sup> To have been put forth in *Origen's*  
Name.

## To prove

1. *Purgatory* <sup>a</sup>.

## Urged

In *Psalms* 36. by *Coccinus*, Tom. 2.  
188. 1060. 1156. *Bristow* in his Reply  
to *Fulk*, pag. <sup>a</sup> 243.

\*

The

*The 16 Treatise.*

In Psalm 37. by *Coccinus*, Tom. 1. <sup>a</sup> 652. Tom. 2. 177. <sup>b</sup> 810. *Harding* in his Confut. of the Apol. pag. <sup>b</sup> 70. *Bell.* Tom. 3. 1368. *Tho. Linc.* Ser. 10. pag. 57. *Nic. Sanders* of the Supper of our Lord, pag. 48.

*To prove*

1. The Book of Jewish Authentical <sup>a</sup>.
2. Auricular Confession <sup>b</sup>.

*The 17 Treatise.*

In Psalm 38. by *Coccinus*, Tom. 1. <sup>a</sup> 234. 625. Tom. 2. <sup>b</sup> 849. *Tho. Lincol.* Ser. 7. pag. 39. *Pierre Coton*, 1079.

*To prove*

1. The Virtues of the Cross <sup>a</sup>.
2. Purgatory <sup>b</sup>.

*The 18 Treatise.*

*Cyprian* lived in the year 250. In *Cyprian.* *Cyprians* Name there are many Books counterfeited; as first, *De Cardinalibus Christi Operibus*, 12 Treatises,

*Censured*

By <sup>a</sup> *Bellarmino*, sometimes doubtfully, <sup>b</sup> sometimes resolutely, not to be his: But so far <sup>c</sup> off, that the Author of those Sermons lived without doubt (saith the Cardinal) long since after the time of *S. Augustine*. <sup>d</sup> *Baronius* and *Possessin*, though they seem to doubt hereof, yet they both agree, that without all peradventures it was some learned and ancient Man's Work, \* that lived very near about *Cyprian's* time, and is of good credit.

<sup>a</sup> *Cyprianus si-  
ve quicumque  
est Auctor. Bel-  
lar. Tom. 2. p.  
60. <sup>b</sup> Non est  
Cypriani, De  
amiss. gratiæ,  
lib. c. 2. Et  
alibi multis in  
locis, <sup>c</sup> Falso in-  
scribuntur  
Cypr. cum sint  
auctoris anti-  
qui & docti,  
sed Cypriano  
imo & August.  
sine dubio po-  
sterioris, Bell.*

Tom. 4. p. 454. <sup>d</sup> *Bar. Tom. 1. p. 51. 157. Poss. in Appar. p. 361. \* Ejus-  
dem ferme ætatis auctoris, & probatæ fidei est, Bar. Tom. 1. p. 157.*



\* *Est Cypriani, vel ad minimum auctoris æque vetusti, Pam. in Præfat. ad Tom. 3.*

† They both flourished in the year of our Lord 230. *Coccus* in his Chronological Table, before his first Tome.

‡ In Oxford, of the Foundation of *H. Chicheley*. See the Catalogue of *Mss.* Num. 25.

§ Bern. Tom. 2. Epist. 310.

|| *Incipit Prologus Domini Arnaldi Abbatis Bonævallensis in l. de Cardinalibus Christi*

*peribus quem scripsit ad Adrianum Papam. Ms. Cod. in Bibliotheca Coll. omnium Animarum, Oxon. num. 25.*

¶ *Pamelius* wadeth a little farther than the rest; and to credit these Sermons the more, he would have us to believe that it was either *Cyprian* that wrote them, or one at the least altogether as ancient as he. The reason which moved him to think so, is this: The Books (as the printed Copies do bear us in hand) are dedicated unto *Cornelius* the Pope, which lived undoubtedly in *Cyprian's* time: But this Opinion is crossed by *Bellarmin*, who (as we have declared unto you) makes the Author to live some hundreds of years after *Cornelius*: So that he doth, in effect, tax the boldness of him that first put *Cornelius's* Name in the forefront of the Book. And the fraud doth more plainly appear, in that we find the Book in a very ancient Copy written in *All-Souls Library*, where the Author of these Sermons is reported to be a far later Writer, that lived in *S. Bernard's* time, to whom he hath written <sup>h</sup> one or two *Epistles*, called *Arnaldus Bonavillacensis*. The Book is dedicated, not unto *Cornelius* the Pope, which lived in the year 254; but unto *Hadrian* the Fourth, which was created Pope in the year

1154, and succeeded *Eugenius* the Third, to whom *Bernard* writ his Books of Consideration. Thus we see unto what narrow shifts our Adversaries are driven, for want of Fathers. Let us proceed, and see what use they are driven to make of these weak helps they have.

First, The *Preface* unto these Sermons, is

*Urged*

By *Coccius*, Tom. 1. p. 333. Tom. 2. 7. *Bellarmino*, Tom. 3. 414. and 1664.

*The 19 Treatise.*

*De Nativitate Christi*, Ser. 1.

*Urged*

By *Coccius*, Tom. 1. <sup>a</sup> 265. 279. <sup>b</sup> 310. Tom. 2. <sup>c</sup> 63. <sup>d</sup> 343. <sup>e</sup> 400. <sup>f</sup> 993. *Bellar.* Tom. 4. <sup>a</sup> 82. 323. *Parsons* *Convers.* part 1. p. <sup>c</sup> 146. *Bar.* Tom. 1. 44. *Fenard.* *Dadraus*, & *Cueilly*, Tom. 6. 71. *addit. ad Glosam ordinariam*, *Pierre Coton*, Tom. 1. 68. Tom. 2. 349.

*To prove*

1. The Virgin *Mary* without sin <sup>a</sup>.
2. That she is to be worshipped <sup>b</sup>.
3. Free will <sup>c</sup>.
4. Evangelical Counsels <sup>d</sup>.
5. The Vow of Virginity <sup>e</sup>.
6. The Sacrament of Matrimony <sup>f</sup>.

*The 20 Treatise.*

The second Sermon, of his Circumcision,

*Urged*

By *Bellar.* Tom. 4. p. <sup>a</sup> 454. <sup>a</sup> 475. and <sup>a</sup> 478.

*To prove*

1. Baptism necessary to Salvation <sup>a</sup>.

*The 21 Treatise.**The Third, of the Epiphany, the Star, and the Wise-men,**Urged**To prove*

1. That Saints in Heaven pray for us <sup>a</sup>.
2. Invocation of Saints <sup>b</sup>.
3. The use of holy water <sup>c</sup>.
4. Of incense <sup>d</sup>.

By Coccius, Tom. 1. 222. 451. <sup>a</sup> 472.  
<sup>b</sup> 489. Tom. 2. <sup>c</sup> 534. <sup>d</sup> 748. Baron.  
 Tom. 1. p. 51. Feuard. Dadraeus, &  
*Cueilly in addit. ad Glossam*, Tom. 5.  
 p. 58. and Tom. 6. p. 136.

*The 22 Treatise.**The Fourth, of his Baptism,**Urged**To prove*

1. That a Man may fulfil the Law <sup>a</sup>.
2. The Vow of Obedience <sup>b</sup>.
3. That the Sacraments contain Grace in them <sup>c</sup>.
4. More Sacraments than two <sup>d</sup>.

By Coccius, Tom. 1. p. 786. Tom. 2.  
<sup>a</sup> 221. <sup>b</sup> 414. 478. 509. Harding in his  
 Confut. of the Apology, p. 60. <sup>c</sup> 85.  
 Item, in his Rejoynder to Mr Jewel,  
 p. 117. 119. Bellar. Tom. 3. p. 81. 372.  
*Allen* of the power of Priesthood, p.  
 29. 109. <sup>d</sup> 152. Will. Raynolds of the  
 Sacrament, p. 198. Canis. Catechis. p.  
 193. Pierre Coton, Tom. 2. <sup>a</sup> 802.

*The 23 Treatise.**The Fifth Sermon, of his Fasting and Tentation,**Urged**To prove*

1. Fasting meritorious <sup>a</sup>.

By Coccius, Tom. 2. p. 95. <sup>a</sup> 284. Bar.  
 Tom. 1. p. 91. Feuard. Dadr. and Cue-  
*illy in addit. ad Glossam*, Tom. 1. p. 728.  
 Tom. 4. p. 1791. Tom. 5. p. 79.

*The 24 Treatise.**The Sixth Sermon, of the Lords Supper,**Urged*

Urged

To prove.

By *Coccius*, Tom. 2. <sup>a</sup> 692. The  
*Rhemists* in their Annotations on the  
 New Testament, p. <sup>b</sup> 79. <sup>b</sup> 124. <sup>c</sup> 204.  
<sup>c</sup> 447. <sup>d</sup> 452. <sup>c</sup> 617. <sup>c</sup> 629. *Harding* in  
 his Rejoynder against *Jewel's* Reply  
 of the Mass, p. <sup>c</sup> 20. <sup>c</sup> 42. <sup>b</sup> 44. <sup>b</sup> 92.  
<sup>b</sup> 112. <sup>c</sup> 230. Item, in his 1. Rejoynder,  
 p. <sup>c</sup> 53. <sup>d</sup> 74. <sup>c</sup> 106. 120. 148. <sup>c</sup> 289.  
 Item, in his Answer to *Jewel's* Chal-  
 lenge, p. 14. <sup>a</sup> 111. <sup>a</sup> 117. <sup>c</sup> 172. <sup>c</sup> 174.  
*Heskins* in his Parliament, p. <sup>b</sup> 35. <sup>b</sup> 36.  
<sup>c</sup> 70. <sup>b</sup> 180. <sup>c</sup> 182. <sup>b</sup> 224. <sup>b</sup> 228. <sup>b</sup> 247.  
<sup>b</sup> 252. <sup>b</sup> 256. <sup>c</sup> 267. <sup>c</sup> 275. <sup>c</sup> 335. 371.  
*Bellar.* Tom. 3. <sup>f</sup> 247. <sup>d</sup> 469. <sup>b</sup> 575.  
<sup>b</sup> 738. 8875. 8909. <sup>c</sup> 952. <sup>c</sup> 1043. <sup>h</sup> 1048.  
*Parsons* in his Review of Ten Publick  
 Disputations, p. <sup>b</sup> 118. <sup>b</sup> 157. 236.  
<sup>b</sup> 327. *Allen* in his Defence of Purga-  
 tory, p. <sup>c</sup> 192. *Dormans* Proofs against  
*Jewel*, p. <sup>b</sup> 69. *Kellisons* Survey, p.  
<sup>b</sup> 727. <sup>b</sup> 728. *Tho. Lincoln*, Sermon. 7.  
 p. 40. Ser. 8. p. 44. Ser. 9. p. 49. Ser. 10.  
 p. 55. Ser. 12. p. 72. *Will. Raynolds* of  
 the Sacrament, p. <sup>c</sup> 12. <sup>b</sup> 38. 364. *Ra-*  
*stals* Reply, p. <sup>b</sup> 90. 155. <sup>b</sup> 199. *Canis.*  
*Catech.* p. 172. 213. <sup>b</sup> 225. <sup>b</sup> 226.  
<sup>h</sup> 250. *A Treatise of the blessed Sacra-*  
*ment*, p. <sup>b</sup> 4. p. <sup>b</sup> 12. <sup>b</sup> 76. *Ric. Smith*,  
 in Confutar. arg. *Joh. Juelli*, p. <sup>b</sup> 48.  
<sup>b</sup> 59. <sup>k</sup> 61. *Nic. Sand.* of the Supper,  
 8xc. <sup>b</sup> 20. <sup>b</sup> 24. <sup>i</sup> 25. <sup>l</sup> 44. <sup>l</sup> 48. <sup>b</sup> 67. <sup>b</sup> 92.

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<sup>b</sup> 172.

1. Christ's pre-  
 sence to be a-  
 dored in the  
 Sacrament <sup>a</sup>.
2. Transubstan-  
 tiation <sup>b</sup>.
3. The  
 Sacrifice of the  
 Altar <sup>c</sup>.
4. Words of  
 Consecration  
 to be said <sup>d</sup>.
5. The Priests  
 saying Mass for  
 another <sup>e</sup>.
6. More Sacra-  
 ments than  
 two <sup>f</sup>.
7. Re-  
 ceiving under  
 one kind <sup>g</sup>.
1. The Mass a  
 propitiatory  
 Sacrifice <sup>h</sup>.
9. Sacraments  
 confer Grace,  
*ex opere opera-*  
*to* <sup>i</sup>.
10. Cere-  
 mony of the  
 Mass <sup>k</sup>.
11. That wick-  
 ed Men eat the  
 Body of  
 Christ <sup>l</sup>.

*Bastardy of the false Fathers. Part I.*

<sup>b</sup> 172. <sup>b</sup> 201. <sup>c</sup> 298. <sup>b</sup> 312. <sup>b</sup> 314. <sup>b</sup> 315.  
<sup>b</sup> 316. *Weston* De triplici hominis of-  
 ficio, Lib. 2. p. <sup>c</sup> 404. *Vellofillus* in his  
 Advertisements, p. 360. *The Dowists*  
 on Exod. p. 189. *Pierre Coton*, Tom.  
 2. <sup>b</sup> 1173. <sup>b</sup> 1211.

*The 25 Treatise,*

The Seventh, *De ablutione pedum*,  
 Urged

*To prove*

1. The Sacra-  
 ment of Or-  
 ders <sup>a</sup>. 2. The  
 Sacrament of  
 Confirmati-  
 on <sup>b</sup>. 3. ~~Con-~~  
 cupiscence no  
 sin <sup>c</sup>.

By *Coccius*, Tom. 2. <sup>a</sup> 887. *Bell.* 247.  
 427. <sup>b</sup> 433. 1200. Tom. 4. p. 381. *Will.*  
*Raynolds* of the Sacrament, p. 147.  
*Canis.* Catech, p. 193. *Bar.* Tom. 1.  
 p. 338. *Pierre Coton*, Tom. 2. <sup>c</sup> 874.  
<sup>a</sup> 1285.

*The 26 Treatise.*

The Eighth, *De Unctione Chris-*  
*matis*,

*To prove*

1. Limbus Pa-  
 trum <sup>a</sup>.  
 2. Chrism in  
 Confirmati-  
 on <sup>b</sup>. 3. Tran-  
 substantiati-  
 on <sup>c</sup>. 4. Sacri-  
 fice external <sup>d</sup>.  
 5. More Sacra-  
 ments than  
 two <sup>e</sup>. 6. The  
 Sacrament of  
 Confirmati-  
 on <sup>f</sup>. 7. The  
 use of Chrism <sup>g</sup>.

*Urged*

By *Coccius*, Tom. 1. p. <sup>a</sup> 168. *The*  
*Rhemists* on the New Testament, p.  
<sup>b</sup> 313. *Harlings* Rejoynder to Mr.  
*Jewel's* Reply of the Mass, p. <sup>c</sup> 110.  
<sup>c</sup> 111. <sup>d</sup> 240. <sup>d</sup> 243. *Bellar.* Tom. 3.  
<sup>e</sup> 243. <sup>e</sup> 247. <sup>f</sup> 408. <sup>b</sup> 419. <sup>b</sup> 422. *Canis.*  
*Catech.* <sup>b</sup> 199. <sup>b</sup> 200. <sup>b</sup> 202. *Bar.* Tom.  
 1. p. <sup>b</sup> 255. *The Dowists* on Gen. p.  
 95. *Pierre Coton*, <sup>b</sup> Tom. 1. 692. 8712.  
<sup>f</sup> 1119.

*The 27 Treatise.*

The Ninth, *De Passione*,

*Urged*

*Urged*

By *Coccius*, Tom. 2. p. 96. Bar. Tom.  
1. p. 76.

*The 28 Treatise.*

The Tenth; *De Christi Resurrecti-*  
*one,*

*Urged*

By *Coccius*, Tom. 1. p. 168. Tom. 2.  
20. 1083.

*The 29 Treatise.*

The Eleventh, *De Christi Ascensi-*  
*one,*

*Urged*

By *Coccius*, Tom. 1. p. 191. Tom. 2.  
1141. 1160.

*The 30 Treatise.*

The last Sermon, *De Missione Spi-*  
*ritus Sancti,*

*Urged*

By *Bellar.* Tom. 1. p. 424.

*The 31 Treatise.*

Item, his Treatise *De Aleatoribus* is

*Censured*

<sup>a</sup> *Opus attri-*  
*butum Cypr.*  
*Poss. in Appa.*  
p. 361.

To be none of his by <sup>a</sup> *Possevin*;  
and yet

*Urged*

By *Coccius*, Tom. 2. <sup>a</sup> 111. *Landul-*  
*phus à Columna*, in *breviario Histor.*  
*Antoninus summa Histor. Phil. Ber-*  
*gom.* in *supplem. Chron. & Trithe-*  
*mius,*

To prove  
1. The distin-  
ction of sins <sup>a</sup>;

## The 32 Treatise.

Item, *Adversus Judeos, qui Dominum nostrum Jesum Christum insecuti sunt,*

*Censured*

By <sup>b</sup> *Pamelius* thus; that by certain Arguments it is found to be none of his.

*Urged*

By *Baron*. Tom. I. p. 737. *Fenard*. *Dadraus*, & *Cueilly*, in addit. ad *Glof. fam.* Tom. 4. p. 520.

## The 33 Treatise.

Item, *Ad Novatianum Hæreticum,*

*Censured*

By <sup>c</sup> *Possevin* to be none of his.

*Urged*

*Weston*, Lib. 2. de triplici hominis officio, p. 284.

## The 34 Treatise.

Item, *De Revelatione Capitis S. Johannis,*

*Censured*

Not to be his, by <sup>a</sup> *Cardinal Baronius*, and *Possevin* the Jesuit: <sup>b</sup> *Pamelius* goeth a little further, and saith it is as clear as the Sunshine at Noon-day, that it was never written by *Cyprian*.

*Urged*

In *Tho. Hardings* Detection of sundry foul Errours, Lyes, Slanders, and

<sup>b</sup> *Certis argumentis deprehenditur non esse Cypr. Pamel. in Præf. ad Tom. 3.*

<sup>c</sup> *Non est Cypriani, Poss. in Appar. pag. 361.*

<sup>a</sup> In *Martyrol. pag. 384. Non est Cypr. Poss. in Appar. pag. 362.*

<sup>b</sup> *Luce meridiana clarius est, Cypriani non esse, Pam. Tom. 3 p. 576.*

*The 35 Treatise.*

Item, *De Singularitate Clericorum,*

*Censured*

By divers, as <sup>c</sup> *Pamelius* and *Possevin*, which declare it to be *Origens*. It may be whose it will for *Bellarmino*.

<sup>c</sup> In arg. libri Tom. 3. p. 520. Poss. in Appar. p. 362. <sup>d</sup> *Cypr. sive quicumque est Author.* Bellar. Tom. 2. p. 354.

*Urged*

By the *Rhemists*, on the New Testament, p. <sup>a</sup> 571. *Bellar.* Tom. 2. <sup>a</sup> 354. *Baron.* Tom. 1. p. <sup>a</sup> 461. Tom. 2. <sup>a</sup> 426.

*To prove*  
1. Marriage of Priests unlawful <sup>a</sup>.

*The 36 Treatise.*

Item, *De 12 Abusionibus sæculi,*

*Censured*

Thus by <sup>a</sup> *Pamelius* and *Possevin*, not to be *Cyprians*, nor *Augustins* neither, who stands charged with it. The style is different from *Cyprian*; the Testimonies of Scripture are cited according unto the Latin of *Hierome*, and not after the Greek of the Septuagint <sup>b</sup>. If it be lawful to guess at the Author, amidst such uncertainties, the Book was Written, either by one *Ebrardus*, or *Jo. Climacus*.

<sup>a</sup> *Pamel. in arg. hujus lib. p. 590. Poss. in Appar. p. 362.*

<sup>b</sup> *Si quid in re incerta conjectare licet, aut Ebrardi cujuspiam, aut Jo. Climaci, Pamel. p. 590.*

*Urged*

By *Coccinus*, Tom. 2. p. <sup>a</sup> 329. *Waldensis*, Tom. 1. p. 339. 459. and *Gratianus* in *Jure Can.* p. 894.

*To prove*  
1. Almesdeed's to be meritorious <sup>a</sup>.

*The*



Zeno.

The 37 Treatise.

Zeno lived in the Year 260. There are divers Sermons extant in his Name, by Sixtus Sen. thus

Censured;

\* Constat hos Sermones quos Guar. Veron. orator centum abhinc annis in lucem emisit, majori ex parte collectos esse ex diversis Authoribus,

These \* Sermons which were put forth a 100. Years ago, by one Guarinus Veronensis, it is manifest, (saith he,) that for the greatest part, they are borrowed of divers Authors, which lived almost 200 Years after his time.

qui 200. pene annis fuerunt Zenone posteriores, Six. Sen. lib. 4. p. 309

To prove

Urged

1. Limbus Patrum<sup>a</sup>. 2. That true Samuel appeared<sup>b</sup>.

3. The Book of Baruch Au-

thentical<sup>c</sup>. 4. The Song of the three Children Authentical<sup>d</sup>. 5. H-

story of Susannah Authentical<sup>e</sup>. 6. The Story of Bell and the Dragon Authentical<sup>f</sup>. 7. The Book of the Macchabees Authentical<sup>g</sup>. 8. Pe-

ter, chief of the Apostles<sup>h</sup>. 9. Free-will. 10. Vow of Chastity law-

ful<sup>k</sup>. 11. Exorcism in Baptism<sup>l</sup>. 12. Prayer for the Dead<sup>m</sup>.

For all this, very frequently by Coccius, Tom. 1. p. <sup>a</sup> 168. <sup>b</sup> 526. <sup>c</sup> 648. <sup>d</sup> 665. <sup>e</sup> 671. <sup>f</sup> 677. <sup>g</sup> 690. <sup>h</sup> 739. <sup>i</sup> 805. Tom. 2. <sup>j</sup> 63. <sup>k</sup> 400. <sup>l</sup> 569. <sup>m</sup> 585. <sup>n</sup> 588.

Arnobius.

The 38 Treatise.

Arnobius lived in the Year 300. He is said to have Written Commentaries on all the Psalms,

Censured

<sup>a</sup> Stylus inconditus, ac Sermo innumeris Solacis & Barbaris scitens, palam arguit, auctorem magis quam calum à terra distare ab Arnobio illo, Sixt. Sen. lib. 2. p. 201. & in præfat.

<sup>a</sup> By the incongruity of the style,

in.

Part I. *Bastardy of the false Fathers.*

29

Innumerable Solœcisms, and Barbarisms which are in it, in the judgment of *Sixtus Senen.* to be as far different from his other Writings, as Heaven is from Earth. Neither <sup>b</sup> is this the opinion of *Sixtus* alone, but of others also: And yet

*non est Arnobius ille præceptor Lactantii, sed aliquis* Bellar. Tom. 4. 286. & 848.

<sup>b</sup> *Neque Sixto Senensi, neque alii probantur.* Poss. in Appar. p. 129. *Certe*

*multo recentior,*

*Urged*

By *Coccinus*, Tom. 1. p. <sup>a</sup> 265. <sup>b</sup> 807. Tom. 2. <sup>c</sup> 66. <sup>d</sup> 236. <sup>e</sup> 621. <sup>f</sup> 682. *Harding* in his Rejoinder against *Jewel's* Reply of the Mass, p. <sup>f</sup> 47. <sup>f</sup> 206. *Bellar.* Tom. 3. <sup>f</sup> 955. Tom. 4. <sup>c</sup> 848. *Tho. Lincolnensis*, Sermon. 9. p. 51. Sermon. 12. *Ric. Smithaus*, de externo Christi sacrificio, p. <sup>f</sup> 29. *Harding* in his Detection of Mr. *Jewel's* lies, p. <sup>b</sup> 148. *Nic. Sanders*, of the Supper of our Lord, p. 850. <sup>c</sup> 287. *Bar.* Tom. 1. p. <sup>b</sup> 208. *Lyra*, Tom. 3. p. 434. per universum librum Psalmorum,

*To prove*

1. The blessed Virgin without sin<sup>a</sup>.
2. *Peters* Primacy<sup>b</sup>.
3. Free-will<sup>c</sup>.
4. No Justification by Faith alone<sup>d</sup>.
5. Transubstantiation<sup>e</sup>.
6. The Sacrifice of the Altar<sup>f</sup>.
7. The wicked receive Christ's body<sup>g</sup>.

*The 39 Treatise.*

*Marcellus*, Pope of Rome, lived Anno 304. There is an *Epistle* of his Written to *Maxentius*,

*Marcellus.*

*Censured*

To be Written in his Name, by  
<sup>a</sup> Cardinal

<sup>a</sup> *Epistola scripta* Mayc. P. nomine—

*Epist. illam additamentum aliquid extrin-*

*secus accepisse putamus, quod res ibi scripta parum cohereant, Bar. Tom. 3. p. 32.*

To prove

1. That all causes are to brought to Rome <sup>a</sup>.

Urged

By Gratian, in the Canon Law, p. <sup>a</sup> 58. 325. Leon. Coq. Exam. Praemon. Jac. R. 287.

Marcus.

The 40 Treatise.  
Marcus, another Bishop of Rome Anno 340. An *Epistle* of his is said to be written unto *Athanasius*,

Censured

<sup>b</sup> *Suspicio de impostura.*

*Quonam pacto potuit Marcus 10 Cal. Nov. scripsisse ad Athanasium, cum hoc ipso*

*anno Nonis Octobris reperitur esse defunctus, Bar. Tom. 3. p. 457.*

Of Imposture, by Card. <sup>b</sup> Baronius. His reason is good, because *Marcus's* Letter bears date the 10 of November, and he himself died the same Year, in the Nones of October.

To prove

1. That Saints in Heaven pray for us <sup>a</sup>.

2. The Popes Supremacy <sup>b</sup>.

Urged

By Coccinus, Tom. 1. p. <sup>a</sup> 472. <sup>b</sup> 857.

Athanas.

The 41 Treatise.  
*Athanasius* lived Anno 340. There is a certain *Book of Questions* unto *Antiochus*, published in his Name,

Censured

*Censured*

Diversly. <sup>a</sup> *Sixt. Sen.* suspecteth it to be gathered out of divers writings of the ancient Fathers, by some Student or other; but <sup>b</sup> *Possevin* saith, it is evident that the Book is falsely ascribed unto him.

<sup>a</sup> *Suspicio hunc ex variis Patrum scriptis collectum a studio quopiam, Sixt. Sen. li. 4. p. 202.*  
<sup>b</sup> *Constat*  
*Admissum esse, Poss. in Appar. p. 139.*

*Urged*

By *Coccius*, Tom. 1. p. 4. <sup>a</sup> 342. <sup>b</sup> 506. <sup>c</sup> 552. Tom. 2. 3. <sup>d</sup> 109. <sup>e</sup> 350. <sup>f</sup> 491. <sup>g</sup> 515. <sup>h</sup> 782. <sup>i</sup> 850. 926. <sup>j</sup> 1060. *Har.* in his 1. Rejoin. p. <sup>k</sup> 53. *Bell.* Tom. 2. p. <sup>h</sup> 739. *Allen* in his defence of Purgatory, p. <sup>h</sup> 134. <sup>h</sup> 249. *Bar.* Tom. 2. p. <sup>i</sup> 45.

*To prove*

1. Nine Orders of Angels <sup>a</sup>.
2. That Saints departed know all things <sup>b</sup>.
2. Images lawful <sup>c</sup>.
4. Distinction of sins <sup>d</sup>.
5. Orders of Monks <sup>e</sup>.

6. Baptism necessary to Salvation <sup>f</sup>. 7. The Sacrament of Penance <sup>g</sup>. 8. Prayer for the Dead <sup>h</sup>. 9. Antichrist to be a certain person <sup>i</sup>. 10. The Sacrifice of the Altar <sup>k</sup>. 11. *Dionysius the Areopagite's Book De Caest. Hierar.*

*The 42 Treatise.*

Item, *Libellus de imagine passionis Christi,*

*Censured*

By <sup>a</sup> *Baronius*, in his Martyrology, to be without doubt none of his.

*esse Athanasium*, Baron. Martyr. Nov. 9. p. 496. *Bellar.* Tom. 1. contr. 7. lib. de Imag.

<sup>a</sup> *Plane constat, Auctorem illius historie non*

*Urged*

By *Coccius*, Tom. 2. p. <sup>a</sup> 258. *Bellar.* Tom. 2. p. <sup>b</sup> 978. *Dorman* in his proof against *Jewel*, p. 70. *Canis.* in his Catechis. p. <sup>b</sup> 107.

*To prove*

1. Churches built in honour of Saints <sup>a</sup>.
2. Worshipping of Images <sup>b</sup>.
3. Transubst. <sup>c</sup>.

*The*

## The 43 Treatise.

Dorotheus.

Dorotheus lived in the Year 350. He is said to have written a Book called a *Synopsis*,

## Censured

<sup>a</sup> *Increbuit error, ut nonnulli putarent eum auctorem esse*, Bar. Martyr. p. 243. Jun. 5.

<sup>a</sup> To be attributed unto him by an error: <sup>b</sup> The whole discourse is full of lying, and fabulous reports: So saith *Bellarmino*, to say no more of it.

<sup>b</sup> *Synopsis plena est narrationibus confictis atque mendacibus, ut alii pratermittam*, Bellar. de Pontif. Rom. lib. 2. cap. 2. p. 723.

## To prove

## Urged

1. The Saints departed pray for us <sup>a</sup>.

By *Coccius*, Tom. 1. p. <sup>a</sup> 468. <sup>b</sup> 567. <sup>c</sup> 800. <sup>c</sup> 816.

2. Reliques of

Saints to be Worshipped <sup>b</sup>. 3. *Peters* Primacy <sup>c</sup>.

## The 44 Treatise.

Damascus.

*Damascus*, Pope of Rome, lived in the Year 367. There is a Book Current in his Name, *Of the Lives of the Bishops of Rome*, commonly called, *Liber Pontificalis*,

## Censured

<sup>a</sup> *Alterius fuit non huius Damasci*, Poss. in Appar. p. 378. fertur nomine ejus, Bar.

To be written in his Name, by *Possevin* and *Baronius*, containing many things untrue, repugnant unto the truth of the Story, <sup>a</sup> so fabulous, that they have been hissed out for

Tom. 1. p. 573. continet repug-

<sup>a</sup> *nantia in se ferè in unoquoque Pontifice*, Id. Tom. 4. p. 428. <sup>a</sup> *Habentur quedam explosa quæ mendacii arguuntur*, Id. ib.

lyes,

lyes, <sup>b</sup> written by any other, not by him; or <sup>c</sup> rather collected as an hotch-potch, out of divers Authors.

<sup>b</sup> *Alterius fuit, non hujus Damasi, Poss. p. 378.* <sup>c</sup> *A diversis Authoribus, ut verius puto, collectus, Bar. Tom. 4. p. 428.*

*bus, ut verius puto, collectus, Bar. Tom. 4. p. 428.*

*Urge*

By *Coccinus*, Tom. 1. p. <sup>a</sup> 559. 819. <sup>b</sup> 883. <sup>c</sup> 892. Tom. 2. <sup>h</sup> 358. <sup>i</sup> 543. <sup>d</sup> 667. <sup>e</sup> 733. <sup>f</sup> 741. <sup>g</sup> 748. *Pierre Cotton*, Tom. 2. <sup>b</sup> 1073.

3. *Liberius* no Arian <sup>c</sup>. 4. The Mass <sup>d</sup>. 5. The Chalice and other Vessels <sup>e</sup>. 6. Massing Vestiments <sup>f</sup>. 7. Burning of Incense <sup>g</sup>. 8. Orders of Monks <sup>h</sup>. 9. Christ in Baptism <sup>i</sup>.

*To prove*

1. The worshipping of Images <sup>a</sup>.  
2. *Constantines* Baptism by *Sylvester* <sup>b</sup>.

*The 45 Treatise.*

*Ambrose.*

*Ambrose* lived in the Year 370. His Exposition on the *Apocalyps*,

*Censured*

To be a Bastard Treatise, <sup>d</sup> by *Sixt. Sen.* <sup>e</sup> put forth by *Cuthbert Tonstal*, sometimes Bishop of *Duresme*, with a good meaning no doubt, but certainly it cannot be his. <sup>f</sup> Besides the repugnancy of the Style, there are many Sentences here and there taken out of *Gregory*. And what shall I say more? the Author himself confesseth, that he wrote after the Roman Empire was possessed by the *Lombards*.

<sup>a</sup> *Spurius parvus, Sixt. Sen. li. 4. p. 196.*

<sup>c</sup> *Cuth. Tonstal. Episcopus Dunelmensis quasi thesaurum pro sua pietate evulgari curavit, sane non potest esse Ambrosius. Poss. p. 69.*

<sup>f</sup> *Præterquam quod styli diversitas manifeste reclamatur,*

*multæ sunt etiam toto opere inspersæ Gregorii sententiæ, & Audet apertè fatetur se scripsisse post Romanum Imperium à Longobardis occupatum, Sixt. Sen. li. 4. p. 196.*

Item,

Item, his *Commentaries upon the Epistles of S. Paul*, are  
Censured

<sup>a</sup> Non esse  
*Ambrosii*, per-  
suasum est fere  
doctioribus,  
Poss. in Appar.  
p. 65. <sup>a</sup> *Quam-*  
*vis Sixt. Sen.*  
*tribuat Am-*  
*brosio,*—

*probabilius est*  
*tamen quod*  
*cum aliis af-*  
*fert Card.*  
*Bellar. Id. p. 65.*

<sup>b</sup> Non certò  
*sunt Ambrosii*,  
*Bellar. de Chri-*  
*sto, lib. I. cap.*  
*10. p. 346.*

<sup>c</sup> Hoc volumen  
—*eiusdem Cas-*  
*siodori tempore*  
*desiderari cep-*  
*tum est: Sed*  
*plane deperdi-*  
*to, in locum*  
*ejus alterius*  
*Auctoris ejus-*  
*dem facultatis*  
*opus, Ambrosii*

*nomine apparet fuisse suppositum*, Bar. Tom. 5. p. 38. <sup>d</sup> *Ambrosius*,  
*vel quicumque est Auctor*. *Bellar. de Rom. pont. lib. I. cap. 9. p. 632*  
*& lib. 2. cap. 31. p. 840.* <sup>e</sup> *Non certò sunt Ambrosii*, *Bellar. de Chri-*  
*sto, lib. I. cap. 10. p. 346.* *Non videntur ab Ambrosio editi*, *Id. de*  
*Cler. lib. I. cap. 15. p. 335.* <sup>f</sup> *Credendum, eundem istius Commentarii*  
*esse Auctorem, qui librum scripsit De questionibus Vet. & Novi Testa-*  
*menti*, Poss. p. 65.

<sup>g</sup> By the Learned sort to be none  
of his, as they are certainly persua-  
ded, <sup>a</sup> whatsoever *Sixtus Senensis*  
thinketh to the contrary: Yet more  
probable is it, that Cardinal *Bellar-*  
*mine* writeth of them. They cannot  
be his, (saith another <sup>b</sup> Cardinal.)  
*Cassiodorus* writes, that in his time,  
they were missing; and therefore  
be like some forward Fellow, to coun-  
tenance them the better, put them  
forth in *S. Ambrose* his Name. <sup>d</sup> *Bel-*  
*larmine*, after his wonted manner,  
plays handy-dandy: Sometimes, it  
may be, they are *Ambrose's*, in his  
Judgment, <sup>e</sup> sometimes without all  
question they are not his. It is sup-  
posed by <sup>f</sup> *Possevin*, that he that  
wrote the Questions upon the Old  
and New Testament, is the Author  
of these also.

The 46 Treatise.

The Epistle unto the Romans,

†

Urgea

*Urged*

By *Coccius*, Tom. 1. p. <sup>a</sup> 169. Tom. 2. <sup>b</sup> 111. <sup>c</sup> 235. <sup>d</sup> 496. *Wald*. Tom. 2. <sup>b</sup> 254. *Bellar*. Tom. 1. <sup>c</sup> 240. Tom. 2. <sup>f</sup> 1097. Tom. 4. <sup>g</sup> 393. <sup>h</sup> 467. *Allens* Defence of Purgatory, p. 65. *Tho. Lincoln*, Sermon. 2. p. 9. *Bristow's* Reply to *Fulk*, p. 77. *Feward. Vellofill*. Advert. p. 255. *Gratianus*, p. 134. *Mr. Sententiarum*, p. <sup>i</sup> 272. *Aquinas*, part 3. p. 146. 149.

ing unbaptised, punished poena damni <sup>b</sup>. 9. That Charity may be lost <sup>i</sup>.

*The 47 Treatise.*

Item, in *Epist. ad Corinthios*,

*Urged*

By *Coccius*, Tom. 2. p. <sup>a</sup> 887. *Rbe-*  
*mists* on the New Testament, p. <sup>b</sup> 43 <sup>r</sup>  
<sup>c</sup> 444. 451. *Harding* in his Rejoinder  
to *Jewel's* Reply, p. <sup>d</sup> 70. <sup>c</sup> 166. <sup>c</sup> 167.  
Item, in his 1 Reply to *Jewel*, p. 18.  
<sup>d</sup> 67. *Heskins* in his Parliament, p.  
<sup>d</sup> 391. *Walden*, Tom. 3. <sup>c</sup> 121. *Bel-*  
*lar*. Tom. 1. <sup>c</sup> 682. <sup>f</sup> 840. Tom. 2.  
<sup>g</sup> 542. <sup>h</sup> 583. <sup>b</sup> 723. <sup>b</sup> 725. Tom. 3.  
<sup>i</sup> 527. Tom. 4. <sup>k</sup> 1108. *Allen's* De-  
fence of Purgatory, p. <sup>b</sup> 71. *Tho. Linc.*  
Sermon. 11. p. 65. *Canis.* Catech. p. 323.  
<sup>c</sup> 684. de honoraria adorat. Imagi-  
num, p. <sup>i</sup> 16. *Nic. Sanders* of the Sup-

9. The wicked receive Christs body <sup>i</sup>. 10. That a Man cannot be certain  
of his Salvation <sup>k</sup>. 11. The difference of an Image and an Idol <sup>l</sup>.

D

per

*To prove*

1, Limbus Pa-  
trum. <sup>a</sup>. 2, Di-  
stinction of  
Sins <sup>b</sup>. 3. Faith  
alone justifieth  
not <sup>c</sup>. 4. Bap-  
tism necessa-  
ry <sup>d</sup>. 5. Tra-  
ditions <sup>e</sup>.  
6. Fasting on  
special days <sup>f</sup>.  
7. Concupi-  
scence no Sin <sup>g</sup>.  
8. Children dy-

*To prove*

1. The Sacra-  
ment of Or-  
der <sup>a</sup>. 2. Pura-  
gatory <sup>b</sup>.  
3. Single life  
of Priests <sup>c</sup>.  
4. Transub-  
stantiation <sup>d</sup>.  
5. Peters Su-  
premacy <sup>e</sup>.  
6. The Pope  
Head of the  
Church <sup>f</sup>.  
7. Vow of con-  
tinency <sup>g</sup>.  
8. That being  
married, with  
consent, they  
may Vow  
Continency <sup>h</sup>.



per of our Lord, p. d 228. d 272.  
 d 298. d 364. *Ferd. Vellofill.* in Adver-  
 tent. p. 81. *Gratian*, p. 1138. *M.*  
*Senten.* p. 46. 112. *Bar. Tom.* 1. p. 74.  
*Aquin. summa*, part 1. p. 52. 2<sup>a</sup> 28.  
 pag. 129. 174. *Fenard. Dadrans &*  
*Cueilly*, Tom. 6. in Epist. ad Corin. per  
 universum librum, *Pierre Coton*, Tom.  
 1. m 403. Tom. 2. c 966. b 1348.

12. Vailing  
 of Nuns<sup>m</sup>.

*The 48 Treatise.*

Item, in Epist. ad Galatius,

*Urged*

To prove  
 1. Peters Su-  
 premacy<sup>a</sup>.

By *Coccius*, Tom. 1. p. a 806. *Rhe-*  
*mists* on the New Testament, p. a 497.  
*Wald.* Tom. 2. p. 228. *Bellar.* Tom. 1.  
 p. a 690. *Ferd. Vellofillus*, in Adver-  
 tent. p. 273. *Bar. Tom.* 1. p. 21. 384.  
 Tom. 2. 296. *Pierre Coton*, Tom. 1.  
 a 365.

*The 49 Treatise.*

Item, in Epist. ad Ephesos,

*Urged*

To prove  
 1. *Libertus Pa-*  
*trum*<sup>a</sup>. 2. The  
 Orders of the  
 Church<sup>b</sup>.  
 3. The Sacra-  
 ment of Matri-  
 mony<sup>c</sup>.

By *Coccius*, Tom. 1. p. a 169. Tom.  
 2. b 918. *Harding* in his Rejoinder a-  
 gainst *Jewel*, p. 245. *Wald.* Tom. 1.  
 p. 529. Tom. 2. 156. *Bellar.* Tom. 1.  
 a 540. Tom. 3. c 1687. c 1692. *Chris-*  
*Catech.* p. b 335. c 349. *Ferd. Vello-*  
*fill.* in Advert. p. 97. 273.

*The 50 Treatise.*

Item, in Epist. Philippenses,

*Urged*

Part I. *Bastardy of the false Fathers.*

35

*Urged*

*To prove*

1. That one may be holpen by anothers merits<sup>a</sup>.

By *Walden*. Tom. 3. p. <sup>a</sup> 177. <sup>a</sup> 180. 193. *Bell*. Tom. 1. p. 86. 346. *Mr. Sensus*. p. 249.

*The 51 Treatise.*

Item, in *Epist. ad Colossenses*,

*Urged*

By *Walden*. Tom. 3. p. 96. 178. *Baron*. Tom. 2. 53. *Edward. Dadyens*, & *Cueilly*, in addit. ad *Glossam*. Tom. 2. p. 1388.

*The 52 Treatise.*

In *Epist. ad Thessal.*

*Urged*

By *Coccius*, Tom. 2. pag. <sup>a</sup> 2065. *Rhemists* on the New Testament, p. <sup>b</sup> 555. *Bellar*. Tom. 1. p. <sup>a</sup> 850. <sup>a</sup> 903.

*The 53 Treatise.*

Item, in *Epist. ad Timotheum*,

*Urged*

By *Coccius*, Tom. 1. p. <sup>a</sup> 838. 917. Tom. 2. <sup>b</sup> 887. *The Author of the Grounds of the Old Religion and the New*, part 1. p. <sup>a</sup> 126. *Rhemists* on the New Testament, p. <sup>c</sup> 138. <sup>d</sup> 453. 567. <sup>e</sup> 570. <sup>f</sup> 577. *Hardings Rejoinder*, p. <sup>g</sup> 247. Item, in his 1. *Rejoinder*, p. <sup>h</sup> 110. *Walden*. Tom. 2. p. <sup>e</sup> 212. <sup>e</sup> 213. 240. Tom. 3. <sup>f</sup> 118. *Bell*. Tom. 1. 346. <sup>h</sup> 569. <sup>h</sup> 579. <sup>a</sup> 630. Tom. 2.

Holy Orders<sup>e</sup>. 6. Priests when they are made, have power to offer f. 7. The Sacrifice of the Altar g. 8. Christ, a mediator in both natures<sup>b</sup>.

D 2

<sup>a</sup> 120.

*To prove*

1. The Pope Perors Successor, and Head of the Church<sup>a</sup>. 2. The Sacrament of Orders<sup>b</sup>. 3. The continency of Priests<sup>c</sup>. 4. Adoration of the Blessed Sacrament<sup>d</sup>. 5. Bigamys excluded from

*Bastardy of the false Fathers. Part I.*

<sup>a</sup> 120. Tom. 3. <sup>f</sup> 76. <sup>f</sup> 1675. *Allen's*  
*Power of Priesthood*; p. 358. *Canis.*  
*Catechis.* p. 606. Item, de externo  
 Christi sacrificio, p. 29. *Baron. Tom.*  
 1. p. 511. *Aquin.* 2<sup>a</sup>. 2<sup>a</sup>. p. 67. *The*  
*Dowists* on *Levit.* p. 278. *Pierre Coton,*  
*Tom.* 1. 391.

*The 54 Treatise.*

Item, in *Epist. ad Titum,*  
 Urged

*To prove*

1. That faith  
 alone justifieth  
 not <sup>a</sup>.

By *Coccins*, Tom. 2. p. <sup>a</sup> 235. *The*  
*Grounds of the Old Religion and the*  
*New*, part 2. p. 178. *Hard.* in confut:  
*Apol.* p. 2. *Kellison* in his Survey, p.  
 36. *Weston.* lib. 2. de triplici hominis  
 officio, p. 407.

*The 55 Treatise.*

Item, in *Epist. ad Hebræos,*  
 Urged

*To prove*

1. The necessi-  
 ty of good  
 Works <sup>a</sup>.  
 2. The Sacra-  
 ment of the  
 Altar <sup>b</sup>. 3. The  
 Sacrament of  
 Penance <sup>c</sup>.

By *Coccins*, Tom. 2. p. 96. <sup>a</sup> 235.  
*The Rhemists* on the New Testament,  
 p. <sup>b</sup> 205. <sup>c</sup> 613. *Wald.* Tom. 2. p. <sup>b</sup> 45.  
 Tom. 3. p. 97. 206. *Heskins* in his Par-  
 liament, p. <sup>b</sup> 107. *Bellar.* Tom. 3.  
<sup>b</sup> 953. Tom. 4. <sup>a</sup> 1201. *Gratianus*, p.  
<sup>b</sup> 1288. *Mr. Sentent.* p. 250. *The Do-*  
*wists* on *Gen.* p. 58.

*The 56 Treatise.*

Item, *Epistola* 82. *ad Ecclesiam Ver-*  
*cellensem,*

Censured

*Censured*

<sup>a</sup> That it cannot be S. *Ambroses* :  
For it mentioneth the City of *Venice*,  
which was begun to be built in Anno  
420. after S. *Ambrose* his Death.

<sup>a</sup> Non poterat  
esse Ambr. in  
ea mentio fit  
Veneriarum,  
que Civitas  
post Ambrosii

*mortem cepta est edificari— Anno 420. Poss. in Appar. p. 68.*

*Urged*

*To prove*

By *Coccius*, Tom. 2. p. <sup>a</sup> 344. <sup>b</sup> 358.  
<sup>c</sup> 835. <sup>d</sup> 943. *Billar*. Tom. 1. <sup>c</sup> 811.  
*Gratianus*, p. 95. 126. *Baron*. Tom. 1.  
408. Tom. 3. 323. Tom. 4. 264. 320.  
*Pierre Cotton*, Tom. 2. <sup>d</sup> 967.

1. Evangelical  
Counsels <sup>a</sup>.  
2. The Monk-  
ish life best <sup>b</sup>.  
3. Fasting me-  
ritorious <sup>c</sup>.  
3. Single life  
Orders <sup>e</sup>.

of Priests <sup>d</sup>. 5. Bigamists excluded from Holy

*The 57 Treatise.*

Item, *de fide Resurrectionis frag-  
mentum*,

*Censured*

We dare not, saith <sup>b</sup> *Costerius*, say,  
that *Ambrose* was the Father of this  
Child: And yet it is

*Urged*

As his, by *Coccius*, Tom. 1. p. 451.  
*Wald*. Tom. 3. <sup>a</sup> 226. *Canis*. Catech.  
pag. <sup>b</sup> 90.

<sup>b</sup> *Ambrosii esse*  
*τὸν γυναιὸν*  
*partum adfir-*  
*mare ausi non*  
*sunt*. *Colte*.  
Tom. 3. p. 42.

*To prove*

1. Canonizing  
of Saints law-  
ful <sup>a</sup>. 2. Invoca-  
tion of Saints <sup>b</sup>.

*The 58 Treatise.*

Item, *De fide contra Arianos*,

*Censured*

By *Possevin*, not to be his: For  
*Jc. Costerius* hath disproved it.

To prove

1. The Book  
of Baruch  
Authenticall <sup>a</sup>.

Urged

By Coccinus, Tom. 1. pag. 9. 334.  
<sup>a</sup> 649.

The 49 Treatise.

Item, Epist. ad Demetriadem,  
Censured

<sup>a</sup> Aliqui ut ali-  
enissimam ab  
Ambrosio resi-  
ciunt. Pol. p. 68

<sup>b</sup> Pelagii Epi-  
stolam Ambro-  
sinomine hacten-  
us lectam fu-  
isse constat. Bar.  
Tom. 5. p. 38.

<sup>a</sup> Some, saith Possevin, do utterly  
reject this Epistle from S. Ambrose's  
Works. It was written, <sup>b</sup> in the  
judgment of Cardinal Baronius, by  
Pelagius the Heretick, as it is most  
apparent, but hitherto it hath been  
divulged in S. Ambrose's Name.

Urged

To prove

1. Free will <sup>a</sup>.

By the Author of the Ordinary Gloss,  
Tom. 6. p. 1346. Pierre Coton, Tom.  
2. 857.

The 60 Treatise.

Item, Liber unicus de Penitentia,  
Censured

<sup>c</sup> Repertus fu-  
it inter Amb. O-  
pera in vet.  
Exemp. Ms.  
Bibl. Sorboni-  
ce. Cens. Rom.

operum Ambro.

<sup>c</sup> As found amongst Ambrose's  
Works, in an ancient Copy, belong-  
ing to the Library of Sorbon, <sup>d</sup> but  
it is not his.

Tom. ult. p. 403.

<sup>d</sup> Non esse Ambro. Pos. p. 70.

To prove

1. Auricular.  
Confession <sup>a</sup>.  
2. The Sacra-  
ment of Pe-  
nance <sup>b</sup>. 3. That  
Men may sa-  
tisfie for sins <sup>c</sup>.

Urged

By Harding, in his Confutation of  
the Apology, p. <sup>a</sup> 70. Wald. Tom. 2. p.  
<sup>a</sup> 227. Allen in his Power of Priesthood,  
p. <sup>b</sup> 121. Weston, lib. 2. de triplici ho-  
minis officio, p. <sup>c</sup> 254. Bar. Tom. 1.  
p. 443.

The

*The 61 Treatise.*

Item, *Exhortatio ad penitentiam agendam,*

*Censured*

<sup>a</sup> Not to be Written by him.

<sup>a</sup> Vide. Censuram Roman.

Tom. ult. operum Ambro. pag. 405.

*Urged*

*To prove.*

By *Coccinus*, Tom. 2. p. <sup>a</sup> 789. <sup>b</sup> 815.  
*Tho. Lincoln*, Sermon, 16. p. 98.

1. The Sacrament of Penance <sup>a</sup>. 2. Auric. conf. <sup>b</sup>.

*The 26 Treatise.*

Item, 2. *Orationes preparantes ad Missam,*

*Censured*

By *Erasmus* to be none of his.

*Urged*

*To prove*

The first of them by *Heskins* in his Parliament, p. <sup>a</sup> 89. <sup>a</sup> 306. <sup>a</sup> 315.  
*Allen* in his defence of Purgatory, p. <sup>a</sup> 227. *Bar.* Tom. 4. p. 321. *Coccinus*, Tom. 1. p. <sup>a</sup> 667. <sup>a</sup> 692. *Pierre Cotton*, Tom. 1. <sup>b</sup> 85.

1. The Sacrifice of the Altar <sup>a</sup>.  
2. The Mass a propitiatory sacrifice for the Dead <sup>a</sup>. 3. Prayer to the Virgin *Mary* <sup>b</sup>.

*The 63 Treatise.*

*To prove*

The second, by *Coccinus*, Tom. 1. pag. <sup>a</sup> 298. <sup>b</sup> 489. Tom. 2. <sup>c</sup> 943.  
*Allen* in his Defence of Purgatory, p. <sup>d</sup> 107.

1. The Bl. Virgin to be our Patroness <sup>a</sup>.  
2. Invocation of Saints <sup>b</sup>.

3. Single life of Priests <sup>c</sup>. 4. Purgatory <sup>d</sup>.

Item, the 3. 14. 31. 22. 47. 50. 56. 60. 61. 62. 66. 77. 78. 82. Sermons,

## Censured

<sup>a</sup> *Ad verbum sunt in Sermonibus* Maximi:  
<sup>Et</sup> *verò* Maximi *potius esse,* quam Ambr. *videatur.* Poss. in Appar. p. 68.

To be rather *Maximus* then *Ambrose*; they agree word for word, as a *Possevin* reporteth.

## The 64 Treatise.

The third Sermon is

## Urged

To prove

1. Adoration of Christs body <sup>a</sup>.

By *Nic. Sanders*, of the Lords Supper, p. <sup>a</sup> 285.

## The 65 Treatise.

The 14 Sermon, by *Walden*. Tom. 1. p. 192.

To prove

1. Baptism necessary to Salvation <sup>a</sup>.  
 2. Traditions <sup>b</sup>.

## The 66 Treatise.

The 31 Sermon, by *Coccinus*, Tom. 2. p. <sup>a</sup> 496. *Pierre Coton*, Tom. 1. <sup>b</sup> 602.

## The 67 Treatise.

The 32 Sermon, by *Baron*. Tom. 3. P. 739.

To prove

1. Peter chief of the Apost. <sup>a</sup>.  
 2. Peter the Rock <sup>b</sup>.

## The 68 Treatise.

The 47 Sermon, by the *Author of the Grounds of the Old Religion and the New*, part 1. p. <sup>a</sup> 115. *The Rhemists*, p. <sup>a</sup> 46. *Bellarmino* Tom. 1. pag. <sup>b</sup> 650. *Gratian*, pag. 190.

To prove

1. The Story of *Susanna* Authentical <sup>a</sup>.

## The 69 Treatise.

The 50 Sermon, by the *Author of the Ordinary Gloss*, Tom. 4. p. <sup>a</sup> 1783.

To prove

1. The signing of the Cross <sup>a</sup>.

## The 70 Treatise.

The 56 Sermon, by *Baron*. Tom. 1. p. 169. The

*The 71 Treatise.*

The 60 Sermon, by *Gratian*, p. 256.

*The 72 Treatise.*

The 61 Sermon, by *Gratian*, p. 255.

*The 73 Treatise.*

The 62 Sermon, by *Bellarmino*, Tom. 2. p. 1096. <sup>a</sup> *Pierre Coton*.

To prove  
1. *Peter*, Rock  
of the Church<sup>a</sup>.

*The 74 Treatise.*

The 66 Sermon, by *Bellarmino*, Tom. 2. pag. 1122. *Gratian*, pag. 467.

*The 75 Treatise.*

The 77 Sermon, by *Bellarmino*, Tom. 2. p. 1122. *Baronius*, Tom. 4. p. 418.

*The 76 Treatise.*

The 78 Sermon, by *Bellar.* Tom. 2. p. 1122.

*The 77 Treatise.*

The 82 Sermon, by *Baron.* Tom. 4. p. <sup>a</sup> 328.

To prove  
1. Fasting me-  
ritorious<sup>a</sup>.

*The 78 Treatise.*

Item, the 34 Sermon, upon the Lent fast.

*Censured*

By <sup>a</sup> *Possévin* and *Bellar.* to be hardly his.

<sup>a</sup> *Vix putatur  
esse Ambrosii.  
Poss. in Appar.*

pag. 68. *Bellar.* lib. 2. cap. 15. de bonis operibus in particulari.

*Urged*



To prove

1. The Lent  
fast<sup>a</sup>. 2. Fasting  
meritorious<sup>b</sup>.

Urged  
Confidently by the *Rhemists* in the  
New Testament, p. <sup>a</sup> 10. *Gratian*, p.  
760. 1156. *Baron.* Tom. 1. p. <sup>a</sup> 515.  
*Bellar.* Tom. 1. p. <sup>a</sup> 228. Tom. 4. p.  
<sup>a</sup> 1425. <sup>a</sup> 1465. <sup>a</sup> 1466. *Weston*, de  
triplici hominis officio, lib. 2. p. <sup>b</sup> 89.

The 79 Treatise.

Item, *Tractatus ad Virginem lapsam*

Censured

<sup>a</sup> To be doubtful whether it be his  
or no.

<sup>a</sup> *Dubitatum*  
*est an sit Ambr.*  
*Post. in Appar.*  
p. 66.

To prove

1. The habits  
of Monks<sup>a</sup>.  
2. The Sacra-  
ment of Pe-  
nance<sup>b</sup>. 3. The  
vow of Virgi-  
nity<sup>c</sup>. 4. Satis-  
fact. for sin<sup>d</sup>.

Cited  
By *Coccinus*, Tom. 2. p. <sup>a</sup> 450. <sup>b</sup> 789.  
<sup>b</sup> 835. The *Rhemists*, p. <sup>c</sup> 440. <sup>c</sup> 580.  
*Harving* in his Confutation of the A-  
pology, p. <sup>c</sup> 78. *Bellar.* Tom. 3. p.  
<sup>d</sup> 1446. *Allan* in his Defence of Pur-  
gatory, p. <sup>c</sup> 13. <sup>d</sup> 50. *Canis.* Catech.  
p. <sup>b</sup> 280. <sup>b</sup> 285. <sup>a</sup> 302. <sup>c</sup> 361. *R.*  
*Smithaus*, de operibus supererogati-  
onis, p. <sup>c</sup> 29. *Bar.* Tom. 1. p. 18. 478.  
489. Tom. 4. 327.

The 80 Treatise.

*Basilus mag.* lived in the Year 370.  
*Questiones compendio explicate,*

Censured

By <sup>b</sup> *Possevin* out of <sup>c</sup> *Bellar.* as if  
it were not certainly known, whe-  
ther they were written by him, or by  
one *Eustachius*, a man very Erroneous  
in many points of Doctrine.

*Basil. mag.*

<sup>b</sup> *Haud certo*  
*constat eas esse*  
*Basilii mag. an*  
*potius Eustachii*  
*Sebasteni,*  
*cujus mulei &*  
*graves errores*  
*dominantur.*  
*Pos.* p. 192.  
*Bel.* T. 4. p. 111

Urged

*Urged*

By *Coccinus*, Tom. 2. <sup>a</sup> 811. *Hardings*  
Confutation of the Apology, p. <sup>a</sup> 70.  
*Heskins* in his Parliament, p. <sup>b</sup> 109.  
*Bellarmino*, Tom. 3. p. <sup>a</sup> 1373. Tom.  
4. <sup>c</sup> 1498. *Dorman's* proof against  
*Jewel*, p. <sup>b</sup> 73. *Allen* in his power of  
Priesthood, p. <sup>d</sup> 107. <sup>a</sup> 223. <sup>a</sup> 224.  
*Bristow's* Reply to *Fulk*, p. <sup>c</sup> 212.  
*Canis.* Catech. p. <sup>f</sup> 77. <sup>b</sup> 270. <sup>a</sup> 292.  
<sup>d</sup> 295. <sup>d</sup> 663. <sup>e</sup> 675. <sup>a</sup> 695. *Harding*  
in his detection of *Jewel's* lyes, p. <sup>a</sup> 275  
*Ferd. Vellofillus*, in *Advertentiis*, p. 75.  
*Baron.* Tom. 1. p. 400, 443.

*The 81 Treatise.*

*Grego. Nyssenus* lived in the Year  
380. He wrote *De differentia Essentie*  
*suppositi*,

*Censured*

By <sup>a</sup> *Passewin*, to be attributed un-  
to him, but not his.

*Urged*

By *Bellar.* Tom. 1. pag. <sup>a</sup> 379.

*The 82 Treatise.*

Item, *De hominis procreatione*,

*Censured*

Likewise <sup>a</sup> to go under his Name.

*Urged*

By *Coccinus*, Tom. 1. p. 5. Tom. 2.  
26. *Bellar.* Tom. 2. 472. *Aquin.* 2<sup>a</sup>.  
22. p. 151.

*To prove*

1. Auric. conf. <sup>a</sup>
2. Transub-  
stantiation <sup>b</sup>
3. Almsdeeds  
meritorious <sup>c</sup>
4. Penance  
lawful <sup>d</sup>
5. The Vow of  
Obedience <sup>d</sup>
6. Traditione.
7. That a Man  
may fulfil the  
law <sup>f</sup>
8. No-  
thing private  
in Monaste-  
ries <sup>e</sup>.

*Greg. Nyf.*

<sup>a</sup> *Tribuitur Nyf.*  
*seno.* Poss. in  
Appar. p. 591.

*To prove*

1. Three hypo-  
theses in God <sup>a</sup>.

<sup>a</sup> *Fertur sub e-*  
*jus nomine.* Six.  
Sen. li. 4. p. 235.

## The 38 Treatise.

Item, Lib. 8. de Philosophia,

Censured

<sup>b</sup> Qui hos tri-  
buunt Nyss. ii  
falsi sunt quip-  
pe Nemestii sunt.

<sup>b</sup> To be Nemestius, not his; but  
falsely so accounted.  
Poss. in Appar. p. 591.

To prove

1. Free-will <sup>a</sup>.

Urged

As his, by Bellar. Tom. 4. p. <sup>a</sup> 646.  
<sup>a</sup> 663. <sup>a</sup> 673. <sup>a</sup> 674. <sup>a</sup> 725. <sup>a</sup> 729.  
<sup>a</sup> 740. <sup>a</sup> 839.

## The 84 Treatise.

Amphilo.

Amphilochius lived in the Year 390.  
He is said to have written, of the Life  
of S. Basil: The Book is

Censured

<sup>c</sup> Prudenti-  
orum omnium  
sententia alce-  
rius—potius  
quam Amphi-  
lochi—esse pu-  
tatur. Bar.  
Martyr. Jan. 1.  
p. 6. & Aliqua  
illic habentur  
quæ illi nimis  
convenire vi-  
dentur. Ib.

<sup>a</sup> Falso nomine

fertur—nisi adeo sint perspicaces, qui in iis quæ sint vera à falsis dis-  
quirere atque secernere valeant, Bar. Tom. 4. pag. 331. <sup>b</sup> Spurius  
Amphilochius—non posse esse illius sub cuius nomine circumfertur,  
Glicas quarta suorum Annalium parte nos docuit. Poss. in Appar. p. 77.

<sup>c</sup> In the judgment of all the wiser  
sort, to be some bodies else; having  
many things <sup>d</sup> inconvenient, and  
false: So that unless the diligent Rea-  
der <sup>a</sup> be very wary and circumspect,  
he may haply be deceived with fal-  
shood instead of truth. <sup>b</sup> Finally,  
proved to be a Bastard Treatise, and  
that it cannot, in any sort, be his, up-  
on whom it is fathered.

To prove

1. The Sacrifice  
of the Mass <sup>a</sup>.

Urged

By Coccinus, Tom. 2. pag. <sup>a</sup> 658.  
Heskins

Part I. *Bastardy of the false Fathers.*

45

*Heskins* in his Parliament, p. a 157.

*Bellar. Tom.* 3. b 245. b 246. b 407.

c 891. *Canis. Catech.* p. b 203. d 258.

*The 85 Treatise.*

*Epiphanius* lived in the Year 390.

His *Epistle to John Bishop of Con-*

*stantinople,*

*Censured*

By c *Possevin* not to be his.

*Urged*

By *Waldensis*, *Tom.* 2. p. 7.

*S. Hierom* lived in the Year 390.

d The *Commentary* on the *Epistles* going under his Name, although in the very front, they bear *S. Hierom's* Name, yet, they neither have his Learning nor Style, by the judgment of *Sixtus Senen.* c *Possevin, Catharinus* and *Bellarmino.*

*The 86 Treatise.*

His *Commentary on the Epistle to the Romans,*

*Urged*

By *Walden*, *Tom.* 1. p. a 157. a 218.

*Tom.* 2. b 25. *Bellarmino*, *Tom.* 1. p.

c 240. *Fenard. Dadraus, & Cneilly,*

Addit. in *Epist. ad Rom. per librum*

*integrum*, *Mr. Senten.* 304. *Baron.*

*Tom.* 1. p. 349.

*The 87 Treatise.*

Item, in *Epist. ad Corinthios,*

2. The Sacram of *Confirma.* p.

3. The *Com-*

munion under

one kind & 4.

Reservation of

the *Eucharist.*

*Epiphan.*

c *Poss* in *Ap-*

par. p. 445.

*S. Hierom.*

a *Quamquam*

*in fronte prefe-*

*rant prefati-*

*unculam Hier-*

*stylis tamen di-*

*versitas, & dog-*

*matum discrim-*

*enent ipsius non*

*esse indicant.*

*S. Sen. L. 4 p. 247*

c *Poss* p. 41.

*To prove*

1. That *Peter*

was at *Rome* a.

2. Faith alone

justifieth not b.

3. The necess.

of *Traditions* c.

By

## To prove

1. Faith alone  
insufficient to  
Salvation<sup>a</sup>.

2. Transub-  
stantiation<sup>b</sup>.

3. Traditions  
necessary<sup>c</sup>.

4. Peter head of the Church<sup>d</sup>.

5. Succession a note of the true Church<sup>e</sup>.

6. Virginity  
perfection<sup>f</sup>.

7. Poverty lawful<sup>g</sup>.

8. Communion under one kind<sup>h</sup>.

9. The Vow of Chastity<sup>i</sup>.

10. The Vow of Chastity<sup>j</sup>.

By Harding in his Rejoinder, p.

a 107. *Heskins*, p. b 251. b 277. c 311.

b 381. *Walden*. Tom. 1. d 151. c 191.

c 211. f 233. g 253. h 493. Tom. 2.

b 66. b 147. i 151. Tom. 3. k 122.

4. Peter head of the Church<sup>d</sup>. 5. Scripture alone suffi-

cient<sup>e</sup>. 6. Succession a note of the true Church<sup>f</sup>. 7. Virginity

perfection<sup>g</sup>. 8. Poverty lawful<sup>h</sup>. 9. Communion under one kind<sup>i</sup>.

10. The Vow of Chastity<sup>j</sup>.

## The 88 Treatise.

Item, in *Epist. ad Galathas*,

By *Coccius*, Tom. 1. p. a 666. b 819.

Tom. 2. c 64. d 235. e 300. f 620.

*The Grounds of the Old Religion* and

*of the New*, part 1. p. 8. 113. part 2.

202. *Bellar.* Tom. 1. p. 8. 681. Tom.

3. h 197. Tom. 4. i 798. j 801. k 1434.

*Allen's Defence of Purgatory*, p. 267.

*Sanders of Images*, in *W. pref. Cam.*

*Catech.* p. k 531. *Will. Reynolds* of

*M. W. reprehension*, p. 1336. *A Warn-*

*word to the Wast-word*, p. 65. *Re-*

*Smithaus*, de externo Christi Sacra-

mento, p. n 28. *Ferr. Vellest* in Ad-

vertent. p. o 6. *Baronius*, Tom. 1. op.

92. 266. & seq. Tom. 2. 10. 730. Tom.

5. 98. *Aquinas* 21. 22. p. 123. *Baronius*,

Tom. 6. p. 49. *The Devils on Lewis*.

## To prove

1. The Song

of the three

Children Au-

thentical<sup>a</sup>.

2. Peter first

Founder of the

Church of

Rome<sup>b</sup>.

3. Free-will<sup>c</sup>.

4. Faith alone

insufficient<sup>d</sup>.

5. Observation

of Fasts<sup>e</sup>.

6. Transub-

stantiation<sup>f</sup>.

7. Peter the

rock of the

Church<sup>g</sup>.

8. The effect

of the Sacra-

ment, ex ope-

re operato<sup>h</sup>.

9. That without Faith, by special grace, a Man may do some thing

good<sup>i</sup>.

10. Certain Fasts to be observed<sup>j</sup>.

11. The Bible in He-

brew corrupted<sup>k</sup>.

12. Relicks to be worshipped<sup>l</sup>.

13. Sacrificing

Priests<sup>m</sup>.

14. Lying sometimes lawful<sup>n</sup>.

p. 293. *Pierre Coton*, Tom. 1. <sup>b</sup> 359.  
Tom. 2. <sup>b</sup> 818. 858.

*The 89 Treatise.*

Item, in *Epist. ad Ephesios*,

By *Coccins*, Tom. 1. p. <sup>a</sup> 345. The  
*Rhemists*, p. <sup>b</sup> 471. *Wald.* Tom. 3. <sup>c</sup> 557.  
*Bellar.* Tom. 2. <sup>d</sup> 585. Tom. 3. <sup>e</sup> 235.  
<sup>f</sup> 620. <sup>e</sup> 1687. Tom. 4. <sup>g</sup> 972. *Canis.*  
*Catech.* p. 19. 400. *Nic. Saunders* of  
the Supper of our Lord, p. <sup>f</sup> 102.  
*Ferd. Vellofill.* in *Advertent.* p. 92.  
178. *Gratianus*, p. 103. 132. *Mr. Sen-*  
*ten.* p. 140. 308. *Baron.* Tom. 1. p.  
176. 447. Tom. 2. 184. 649. *Aquinas*,  
2a. 2<sup>a</sup>. p. 173. 287. *Pierre Coton*, Tom.  
2. 108. <sup>b</sup> 534.

*To prove*

1. The Cœlestial Hierarchy <sup>a</sup>.
2. The indeleble character of Baptism, Confirmation, Holy Orders <sup>b</sup>.
3. Canonical hours <sup>c</sup>.
4. That Children may without Parents' consents enter into a Religious House <sup>d</sup>.

5. Matrimony a Sacrament <sup>e</sup>. 6. Transubstantiation <sup>f</sup>. 7. Purgatory <sup>g</sup>.  
alone justifyeth not <sup>h</sup>. 8. Difficulty of Scripture <sup>i</sup>.

*The 90 Treatise.*

Item, in *Epist. ad Philippenses*,

*Urged*

By *Walden.* Tom. 1. p. 367.

*The 91 Treatise.*

Item, in *Epist. ad Colossenses*,

*Urged*

By *Walden.* Tom. 3. p. 41. *Ferd. Vellofill.* in *Advertent.* p. 107.

*The 92 Treatise.*

Item, in *Epist. ad Thessalonitenses*,

*Urged*

Urged

1. Voluntary  
Poverty law-  
full <sup>a</sup>.

By *Walden*. Tom. 1. pag. <sup>a</sup> 507.  
*Harding* in his Detection, p. 326.

The 93 Treatise.

In *Epist. ad Timotheum*,

Urged

To prove

1. The Pope  
above Princes <sup>a</sup>.  
2. The Vow of  
continency <sup>b</sup>.  
3. Voluntary  
poverty <sup>c</sup>.

By *Walden*. Tom. 1. p. <sup>a</sup> 291. 362.  
<sup>b</sup> 456. Tom. 2. <sup>b</sup> 213. Tom. 3. <sup>b</sup> 122.  
<sup>c</sup> 163.

The 94 Treatise.

In *Epist. ad Titum*,

Urged

To prove

1. Transub-  
stantiation <sup>a</sup>.  
2. The Orders  
of the Church <sup>b</sup>.  
3. Single life  
of Priests <sup>c</sup>.  
4. The Pope  
judge of all  
controversies <sup>d</sup>.  
5. Bigamy in  
Priests unlaw-  
ful <sup>e</sup>. 6. Private  
Masses <sup>f</sup>.

By *Coccius*, Tom. 2. <sup>a</sup> 620. <sup>b</sup> 918.  
<sup>c</sup> 945. The *Rhemists*, p. <sup>a</sup> 16. *Wald*.  
Tom. 1. p. <sup>d</sup> 143. Tom. 2. <sup>d</sup> 144.  
*Bellar*. Tom. 1. <sup>b</sup> 236. Tom. 2. <sup>b</sup> 318.  
<sup>d</sup> 335. <sup>c</sup> 375. Tom. 3. <sup>a</sup> 463. <sup>a</sup> 464.  
<sup>a</sup> 469. <sup>a</sup> 620. <sup>c</sup> 1048. <sup>f</sup> 1075. *Canis*.  
*Catech.* p. <sup>f</sup> 251. <sup>c</sup> 367. *Ferd. Vellofill*.  
in *Advert.* p. <sup>c</sup> 196. *Gratianus*, p. 92.  
134. *Bar.* Tom. 1. p. 40. 64. Tom. 2.  
355. *Aquinas*, 2<sup>a</sup>. 2<sup>a</sup>. p. 77. *Pierre*  
*Coton*, Tom. 2. <sup>a</sup> 1229.

The 95 Treatise.

Item, in *Epist. ad Philemonem*,

Urged

To prove

1. Virginity  
one of the E-  
vangel. Coun-  
sels <sup>a</sup>. 2. Free-  
will <sup>b</sup>. 3. Evan-  
gel. Counsels <sup>c</sup>.

By *Coccius*, Tom. 2. p. <sup>a</sup> 401. *Canis*.  
*Catech.* p. <sup>a</sup> 681. *Baron*. Tom. 1. p.  
603. *Wald*. Tom. 1. p. 72. Tom. 3.  
p. <sup>c</sup> 2. 4.

The

*The 96 Treatise.*

Item, in *Epist. ad Hebræos*,

*Urged*

By *Walden*. Tom. 3. p. <sup>a</sup> 288.

*The 97 Treatise.*

*Commentaries in Job*,

*Censured*

<sup>a</sup> To be supposititious. <sup>b</sup> *Sixt. Senen.* doth probably guess, that *Bede* wrote it. <sup>c</sup> *Possevin* flatly affirms it.

*byt. Angli fuerunt Com. in Job. Poss. in Appar. p. 41.*

*To prove*

1. The placing of Images in Churches <sup>a</sup>.

<sup>a</sup> *Supposititius existimatur.*

*Sixt. Sen. l. 4.*

p. 246. <sup>b</sup> *Ib.*

<sup>c</sup> *Bede Pres-*

*Urged*

By *Nic. Saunders*, of the Supper of our Lord, p. 219.

*The 98 Treatise.*

*Lib. 3. Commentar. in Proverbia*,

*Censured*

By <sup>d</sup> *Sixt. Senen.* not to belong unto *S. Hierom*, as well for the difference of the style, as also for the frequent citation of *Gregory* and *Austin*; and in *Possevin's* Judgement, it is apparent that they were written by *Bede*.

4. p. 246. <sup>a</sup> *Bede fuisse liquet. Poss. in Appar. p. 41.*

*To prove*

1. Transubstantiation <sup>a</sup>.

<sup>d</sup> *Negantur fuisse Hier. tum propter sententiarum & eloqui dissimilitudinem, tum quod in is non semel citantur Greg. & Augu. Sixt. Sen. lib.*

*Urged*

By *Coccius*, Tom. 2. p. <sup>a</sup> 802.

*The 99 Treatise.*

*Commentarii in Psalmos*,

*To prove*

1. Penance lawful <sup>a</sup>.

**E**

*Censured*



## Censured

<sup>b</sup> Multa indicia significant non esse Hier.—  
Sunt qui existiment Com.  
esse Hier. sed ab incerto im-  
postore natis  
nugisque innum-  
eris conta-  
minatos. Sixt. Sen. lib. 4. p. 246.

<sup>b</sup> There be many tokens to prove them to be none of his: But some think they were his; but by some cozening Companion, whose Name is not known, corrupted, with an innumerable sort of tales, and fabulous, or rather foolish, reports.

## To prove

1. Limbus Patrum<sup>a</sup>. 2. The ordinary use of the Cross<sup>b</sup>. 3. The Virgin Mary without sin<sup>c</sup>. 4. Almshouses meritorious<sup>d</sup>. 5. The Sacrifice of the Mass<sup>e</sup>. 6. Transubstantiation<sup>f</sup>. 7. Voluntary poverty lawful<sup>g</sup>. 8. Worshipping of Images<sup>h</sup>. 9. Worshipping of the Cross<sup>i</sup>. 10. Inherent Justice<sup>k</sup>. 11. That the Prince may not intermeddle in matters of Religion<sup>l</sup>.

12. The Three Kings of Coleyn<sup>m</sup>. 13. The Body of Christ to be adored in the Mass<sup>n</sup>.

## Urged

By Coccinus, Tom. 1. p. <sup>a</sup> 169. 192. <sup>b</sup> 241. <sup>c</sup> 265. Tom. 2. <sup>d</sup> 330. The Rhemists on the New Testament, p. <sup>c</sup> 138. Harding in his Rejoinder to Jewel, p. <sup>e</sup> 155. <sup>e</sup> 157. <sup>e</sup> 196. <sup>e</sup> 198. <sup>e</sup> 202. <sup>f</sup> 204. <sup>e</sup> 218. <sup>e</sup> 235. Heskens in his Parliament, p. <sup>e</sup> 73. <sup>f</sup> 366. Wald. Tom. 1. p. 4. & 548. Tom. 3. <sup>h</sup> 282. <sup>i</sup> 287. <sup>i</sup> 291. Bell. Tom. 4. <sup>c</sup> 322. <sup>k</sup> 1067. Dorman's proof against Jewel, p. l. 32. Will. Reynald's Refutation of M. W. reprehension, p. <sup>m</sup> 488. Nic. Sanders, of the Supper of our Lord, p. <sup>e</sup> 286. <sup>n</sup> 289. Glossa ordinaria. Tom. 4. p. 79. and Tom. 3. per universum librum, Ferd. Vellossill. p. 41. 152. Gratianus, p. 282. Mr. Senten. p. 192. 333. Pierre Coton, Tom. 1. <sup>c</sup> 69.

The

*The 100 Treatise.*

*Commentationes Threnorum,*

*Censured*

By <sup>a</sup> *Sext. Senen.* to have no touch of that spirit and life, which was in *Hierom's Works*; neither is he afraid to Name the Author.

<sup>a</sup> *Nihil habetur quod Hieronimianum ingenium spirer, nec vereor affirmare---*

*Autorem fuisse Rabanum, Sixt. Sen. lib. 4. p. 247.*

*Urged*

*To prove*

By *Coccius*, Tom. 2. p. <sup>a</sup> 802. *Bellar.* Tom. 4. p. 528. *Gratian*, p. 161.

1. Penance lawful <sup>a</sup>.

*The 101 Treatise.*

*Commentarii in Marcum,*

*Censured*

<sup>b</sup> To be as contrary to his style and manner of Writing, as Fire is contrary to Water: The Author was but a bad Latineft, and a worse Grecian of Hebrew, as writeth *Sixtus Senensis*.

<sup>b</sup> *Magis abhorrent à stylo Hier. quam ignis ab aqua. Sunt homines qui non multum Latine,*

*minus etiam Græcè & Hebraicè noverit, Sixt. Sen. lin. 4. p. 247.*

*Urged*

*To prove*

By *Coccius*, Tom. 2. pag. <sup>a</sup> 752. *Walden.* Tom. 1. p. <sup>b</sup> 274. Tom. 3. <sup>a</sup> 67. 83. <sup>c</sup> 131. *Mr. Sentent.* 246. *Fenard. Dadre. & Cneilly*, Tom. 5. in *Marcum*, per univ<sup>er</sup>sum Librum.

1. The mingling of Water with Wine in the Eucharist<sup>a</sup>.  
2. The Church of Rome the true Church <sup>b</sup>.

3. Penance lawful <sup>c</sup>.

*The 102 Treatise.*

*Sermo de Assumptione,*

E 2

*Censured*

## Censured

<sup>a</sup> Hier. five quicunque fuit auctor. Bell. Tom. 4. p. 448.

<sup>b</sup> Extat inter opera ejus: Vel ipsi Hier. vel ejus equali Sophronio tribuitur. Ib. p. 1125.

<sup>c</sup> Eum non modo esse Hier. sed nec Sophronii--judicium omnium eruditorum appello. Bar. Tom. 1. p. 371.

<sup>d</sup> Egregie mentitur--manifesta hominis impostura. Bar. Martyr. Aug. 15. p. 360. <sup>e</sup> Neutrius esse putō: Quin potius constat alicujus esse auctoris qui vixit circa, vel post tempora Conc. Ephefina & Chalced. Ib.

## To prove

1. The Assumption of our Lady <sup>a</sup>.

2. Counsels of perfection <sup>b</sup>.

<sup>a</sup> Diversly. By Bellarmine thought to be his, or some one in time nothing <sup>b</sup> inferiour unto him; *Sophronius*, or some such. Cardinal <sup>c</sup> *Baronius*, crossing the judgment of Cardinal *Bellarmin*, appeals unto the judgment of the Learned, whether upon consideration of the <sup>d</sup> palpable impostures, and egregious lyes found in it, it is likely to be *S. Hieroms*, or *Sophronius* either: <sup>e</sup> Nay, he doth assure us, it can be none of theirs, be it whose it will.

## Urged

By the *Rhemists* in their Annot. on the New Testament, p. <sup>a</sup> 197. *Bellar.* Tom. 2. p. <sup>b</sup> 448. *Aquinas*, part 3. p. 57. 61. *Walden.* Tom. 3. <sup>a</sup> p. 240. *Pierre Cotton*, Tom. 1. p. <sup>a</sup> 67. <sup>a</sup> 89. Tom. 2. <sup>a</sup> 807.

## The 103 Treatise.

## Tractatus de filio Prodigio,

## Censured

<sup>f</sup> Liqueet non esse Hier. Sixt. Sen. lib. 4. p. 247.

<sup>g</sup> Ipsum omnes Typographi inter homilias Jo. Chrysost. excuderunt, quam neque Chrysost. sit, sed incerti Auctoris, Id. ib.

Works :

Works: But it is not his neither, but some unknown Authors.

*Urged*

By *Ferd. Vellofillus* in advertent. p. 166. *Gratian* p. 132. *Mr. Senten.* p. 131. 169. *Aquin.* 2<sup>a</sup>. 2<sup>a</sup>. p. 287. *Wald.* Tom. 3. p. <sup>a</sup> 129. *Bellar.* Tom. 3. p. <sup>b</sup> 1048. Tom. 4. <sup>c</sup> 846.

*To prove*

1. Penance lawful <sup>a</sup>.
2. The Mass a propitiatory sacrifice <sup>b</sup>.
3. Free-will <sup>c</sup>.

*The 104 Treatise.*

*Regula Monacharum,*

*Censured*

By *Marianus Victor*, to be nothing so learned as other Treatises which go under his Name; and therefore is placed in the third row of Treatises ascribed unto Saint *Hierome*.

*Vide Mar. Victor. in pref. ad Tom. 9.*

*Urged*

By *Harding* in his Detection, p. 58. *Vellofill.* in advertentiis, p. 113. *Bar.* Tom. 1. p. <sup>a</sup> 53.

*To prove*

1. The three Kings of Col. <sup>a</sup>.

*The 105 Treatise.*

*Epist. ad Chromatium & Heliodorum,*

*Censured*

Not to be his.

*Mar. Victor. rejicit in angulum. Tom. 9.*

*Urged*

By *Walden.* Tom. 3. p. 76.

*The 106 Treatise.*

*Symboli explanatio ad Damasum,*

*Censured*

To be none of his.

*Hier. Tom. 9.*

To prove

1. That the Sacrament of the Altar doth confer grace ex opere operato <sup>a</sup>.
2. Traditions <sup>b</sup>.
3. The Pope judge of controversies <sup>c</sup>.
4. That a Man may fulfil the law <sup>d</sup>.

Urged

By *Coccinus*, Tom. 1. p. <sup>a</sup> 637. By the Author of the Grounds of the Old Religion and the New, part 1. p. <sup>b</sup> 66. *Canis.* Catech. p. <sup>b</sup> 44. <sup>b</sup> 162. *Gratianus*, p. <sup>c</sup> 922. *Mr. Senten.* p. 61. 199. *Aquinas*, 2<sup>a</sup>. 2<sup>a</sup>. p. 24. 86. *Pierre Cotton*, Tom. 2. <sup>d</sup> 802.

The 107 Treatise.

*Explanatio fidei ad Cyrillum*, is

Censured

Hier Tom. 9.

Likewise to be falsely ascribed unto him.

Urged

By the Mr. of the Sentences, p. 28

The 108 Treatise.

S. August.

Saint Augustine lived in the year 400. The Book *De 12 Abusuum generibus*, is

Censured

<sup>a</sup> Non est Aug. Lovan. <sup>b</sup> Demiror quam fronte quispiam hoc opus putarit tribuendum Aug. videtur esse boni cuiuspiam laici. *Eraf.*

Tom. 9. p. 563.

To prove

1. The vow of Obedience <sup>a</sup>.

Not to be his, by the Divines of <sup>a</sup> Lovan. Wondred by <sup>b</sup> Erasmus, that any Man should have the boldness to father it upon Saint Augustine, being written by some honest Layman.

Urged

By *Walden*, Tom. 3. p. <sup>a</sup> 144. *Vellosill.* in *Advertentiis*, p. 505. as *Cyprian's* or *Augustine's*, by the Ordinary Gloss,

*Gloss*, Tom. 6. p. 40. being in truth neither. It is found in <sup>a</sup> *Hugo de S. Victore* his Name.

<sup>a</sup> *Ecloga Oxonio*—Cant. p. 97. 120. 127.

*The 109 Treatise.*

*Sermones de Assumptione,*  
*Censured*

<sup>b</sup> Not to be his by the *Lovan*; <sup>c</sup> to have no kin or affinity with *S. Augustine*. By *Erasmus*, <sup>d</sup> to be some others work, and therefore rejected by the School of *Lovan*.

<sup>b</sup> *Non est Aug. Lovan.* <sup>c</sup> *Ne pilum quidem habet Aug.* *Eraf. Tom. 9. p. 618.* <sup>d</sup> *Ut alterius cuiuspi-*  
*collocavit. Bar.*

*am potius quam Aug. Schola Lovaniensis in Appendice Martyrol. Aug. 15. p. 360.*

*Urged*

*To prove*

By the *Rhemists* on the New Testament, p. <sup>a</sup> 507. *Canis. Catech.* p. 57. *Aquinas*, part 3. p. 54.

1. The feast of the Assump. <sup>a</sup>.

*The 110 Treatise.*

*De Amicitia,*

*Censured*

By <sup>c</sup> *Erasmus* and *Angelus Roccha* for a weak work, written without any strength or substance: <sup>f</sup> Being neither his, nor written in his style, as *Possevin* sheweth us.

<sup>c</sup> *Libellus est infans, & ab- que nervis.* *Eraf. & Ang. Roccha. p. 34.* <sup>f</sup> *Non videtur Aug. nec sapit*

*phrasim ejus, Poss. in Appar. p. 158.*

*Urged*

By *Fenard. Dadraus & Cueilly*, in *Addit. ad Glossam*, Tom. 2. p. 688. Tom. 3. p. 2005. 2006. 2121.

## The 111 Treatise.

De Altercatione Ecclesie & Synagoge,  
Censured

<sup>a</sup> Libellus elegans, sed qui nihil habet phrasces Augustiniane; videtur Aulicus aut

jure-consultus quispiam fuisse. Erasim. Tom. 6. <sup>b</sup> Nec ab aliquo bono Auctore habet testimonium. Lovan. Ang. Roccha, p. 33. The Author lived about the year of our Lord, 900.

## To prove

1. No Salvation without Bapt.<sup>a</sup>

## Urged

By Coccinus, Tom. 2. <sup>a</sup> 501.

## The 112 Treatise.

## De Antichristo,

## Censured

<sup>c</sup> Hic liber à nonnullis tribuitur Rabano Mauro, nec improbabili-ter. Poss. in Appar. p. 159. <sup>d</sup> Tr. ipsum esse Ra-

bani agnoscit Rupertus à quo allegatur. Lovan. <sup>e</sup> Rabani, non Aug. Bell. de Pontif. Rom. lib. 3. c. 12. Erasim. Tom. 9.

<sup>c</sup> It is ascribed commonly unto Rabanus: Not improbably, saith Poss-  
vin. <sup>d</sup> Rupertus allegeth it in his Name. And <sup>e</sup> Bellarmine acknowledgeth it to be Rabanus.

## Alleged

By Coccinus, Tom. 2. p. 1143.

## The 113 Treatise.

## In Apocalypsim,

## Censured

<sup>f</sup> Non est Aug. Bell. Tom. 1. p. 1658. Erasim.

<sup>g</sup> Videntur an-

notariuncule à studio quoquam collectæ, quas aliquis vertit in Homilia, assurs in initio ac sine verbis aliquot frigidi. Lovan. Sixt. Sen. l. 4. p. 211.

<sup>f</sup> Not to be Saint Augustins, both by Bellarmine and Erasmus. <sup>g</sup> It seems,

that

Part I. *Bastardy of the false Fathers:*

57

that some Student had gathered a few notes to this purpose, which were afterwards digested into Homilies, by patching together a sorry beginning and ending.

*Alleged*

By *Walden*. Tom. 3. p. <sup>a</sup> 89. 168. 170. 212.

*The 114 Treatise.*

*De Anima & Spiritu,*

*Censured*

<sup>a</sup> This Treatise is deemed not to be *Saint Augustins*. *Trithemius* thinks, it is *Hugo de S. Victore*. The <sup>b</sup> *Lovans* confess it to be the work of some far later Writer.

*To prove*

1. The Scripture not to be read of all <sup>a</sup>.

<sup>b</sup> *Non est Aug. sed cujusdam multo recentioris.* *Lovan.* Tom. 3.

*Urged*

By *Walden*. Tom. 1. p. 101. 112. 116. *Weston*. li. 1. de triplici officio, p. 12. 98. Mr. *Sentent.* p. 122. *Baron.* Tom. 4. p. 399. *Glossa ordinaria*. Tom. 6. p. 438.

*The 115 Treatise.*

*De bono Viduitatis,*

*Censured*

<sup>c</sup> The facility and candor of the style, in *Erasmus's* Judgment, proclaims it to be none of *S. Augustins*.  
*est esse Juliani. Sunt quaedam de libero arbitrio quæ videntur ab aliis correctæ: ---adde quod Tit. alienissimus sit ab Aug. consuetudine,* *Erasm.* Tom. 4.

<sup>c</sup> *Mira dictionis facilitas & candor clamat non esse Aug. probabile*

It



It is probable to be *Julians*. Some things seem to be corrected about Free-will. The Title is far different from his wonted manner.

*To prove*

1. The vow of continency <sup>a</sup>
2. Falling from vowed chastity worse than adultery <sup>b</sup>
3. Free-will <sup>c</sup>

*Alleaged*

By the Ordinary Gloss, Tom. 6. p. 246. 256. *Gratian*, p. <sup>a</sup> 96. <sup>a</sup> 1006. 624. *Baron*. Tom. 5. p. 357. *Rhemist*, p. <sup>a</sup> 440. <sup>a</sup> 579. <sup>a</sup> 581. <sup>a</sup> 582. *Hard*. Conf. Apol. <sup>b</sup> 74. *Wald*. Tom. 1. <sup>a</sup> 456. *Bellar*. Tom. 2. 536. Tom. 3. 1731. *Allen's* Defence of Purgatory, p. <sup>b</sup> 13. *Dormans* proof against *Jewel*, p. <sup>b</sup> 137. *Bristows* Reply to *Fulk*, p. <sup>b</sup> 179. <sup>a</sup> 180. *Canis*. Catech. p. <sup>a</sup> 360. <sup>a</sup> 365. *Harding's* Detection of *Jewel's* lies, p. <sup>b</sup> 278. *Torrens*. Confess. Aug. p. <sup>c</sup> 109. <sup>b</sup> 289. <sup>b</sup> 290. 291. <sup>a</sup> 293. <sup>a</sup> 294. <sup>a</sup> 298.

*The 116 Treatise.*

*De cognitione verae vitae,*

*Censured*

<sup>a</sup> Non esse Aug. stylus & alia quaedam satis manifestant. *Lovan*.  
<sup>b</sup> Magis refert *Jovinianum* quempiam, vel febricitantem potius.

<sup>a</sup> It is manifest both by the style, and other circumstances, to be none of his. <sup>b</sup> It resembleth some *Jovinian*, or one that had a fit of an Ague; <sup>c</sup> but is indeed an exercise of some Novice in Divinity, a Monk, that would fain shew what he could do.

<sup>c</sup> Apparet esse progyrnasma Monachi tyronis Theologi. *Erasim*.

*Urged*

*Urged*

By *Coccinus*, Tom. 2. p. 1099. *Ric. Smith*, de lib. Arbitrio, p. <sup>a</sup> 53. *Torrensis* confess. Aug. p. 2. *Vellofill*. in *Advertentiis*, p. <sup>c</sup> 506. <sup>b</sup> 509.

*The 117 Treatise.*

*Sermo de Cataclysmo,*  
*Censured*

<sup>d</sup> To have no shew as if it were his.

*Alleged*

By *Walden*. Tom. 2. p. 8. Tom. 3. p. <sup>a</sup> 91. 92.

*The 118 Treatise.*

*De contemptu Mundi,*  
*Censured*

By the <sup>a</sup> *Lovans*, not to be Saint *Augustins* in no sort; and yet the honest lad would fain have had it pass currant for his: But what should we do with such unlearned toys?

*Eamus & hos indoctas nenas tribuamus Aug. Erasim.*

*Urged*

By *Torrensis*, confess. Aug. p. <sup>a</sup> 324. *Vellofillus*, in *Advertentiis*, p. 510.

*The 119 Treatise.*

*De Conflictu vitiorum & virtutum,*  
*Censured*

<sup>b</sup> To be more tolerable than the rest, but yet to come short of Saint *Augustine*. <sup>c</sup> It is fathered upon *Leo*, but

*To prove*

1. Faith alone insufficient <sup>a</sup>.
2. Apparitions of the dead <sup>b</sup>.
3. That the Angels know all things <sup>c</sup>.

<sup>d</sup> *Nihil habet Aug. Er. T. 9.*

*To prove*

1. The Chrisme in Baptism <sup>a</sup>.

<sup>a</sup> *Non est Aug. Lovan. Tom. 9. Quum nihil prorsus habet Aug. tamen qui finxit haberi Aug. voluit.*

*To prove*

1. The shaving of Priests <sup>a</sup>.

<sup>b</sup> *Ceteris sanior sed nihil habens Aug. Eras. Tribuitur Leoni. sed nec ejus est. Lovan.*

<sup>a</sup> *Sunt qui Greg. hunc librum adscribant, tanquam stylum Gregor. redolentem:*

*Alii vero ipsum Ambr. tribuunt. Ang.*

*Roccha. c Videtur—fuisse Mediolanensis, vel certe Mediolani scriptisse. Poss. in Appar. p. 159.*

but unjustly. <sup>d</sup> Upon Greg. for the styles sake. Some ascribe it unto Saint Ambrose. <sup>e</sup> And it seems, that either he was a Millaner that wrote this Treatise, or that he compiled it at Millan.

### Alleaged

By Walden. Tom. 3. p. 11. Gratian, p. 827. Feuard. Dadraus, & Coeilly, Tom. 4. p. 134.

### The 120 Treatise.

### De Continentia,

### Censured

<sup>f</sup> *Libellus pius, nec indoctus.*

*Aug. non esse,*

*phrasis arguit.*

*Erasm. <sup>a</sup> Mi-*

*hi videtur Hug.*

*de S. Victore.*

*Erasm.*

<sup>b</sup> *A nonnullis creditur Hug. Viç. Ang. Rocch. p. 41.*

<sup>f</sup> The Book is a godly and learned Book; but the style shews it to be none of S. Augustines. <sup>a</sup> Erasmus, and <sup>b</sup> many more do judge it to be Hugo de S. Victore his Book.

### To prove

1. The Vow of chastity <sup>a</sup>.

2. That Concupiscence is no Sin <sup>b</sup>.

### Urged

By the Rhemists on the New Testament, p. <sup>a</sup> 440. Bellar. Tom. 1. 1044 Tom. 4. <sup>b</sup> 383. <sup>b</sup> 387. Glossa ordinaria, Tom. 6. 1312. Pierre Cotton, Tom. 2. <sup>b</sup> 876.

### The 121 Treatise.

*De quarta feria, sive de cultura agri Dominici.*

Censured

*Censured*

By <sup>c</sup> *Erasmus* to be none of his.

*Urged*

By *Torrensis*, confess. Aug. p. <sup>a</sup>276.  
<sup>a</sup>279. *Fenard. Dadr. & Cueilly*, Tom.  
6. p. 1323.

*The 122 Treatise.*

*Concio ad Catechumenos,*

*Censured*

By <sup>d</sup> *Jo. à Lovanio*, to be none of  
his.

*Urged*

By *Aquinas*, *summæ* part 1. p. 181.

*The 123 Treatise.*

*De diligendo Deo,*

*Censured*

By <sup>a</sup> the *Lovans* and *Erasmus*, to  
differ in phrase from Saint *Augustine*.

*Urged*

By *Vellossillus* in *Advertent*, p. <sup>a</sup>501.  
*Fenard. Dadr. & Cueilly*, Tom. 4. p.  
1765.

*The 124 Treatise.*

*Epistola 16. Aug. ad Bonifacium, &*  
*Bonif. ad Aug.*

*Censured*

It seemeth <sup>b</sup> in *Posservins* Judg-  
ment, (following herein Cardinal  
*Bellarmino*,) that these Epistles were  
never written by them: But there is  
no evidence to convince them, say  
they. <sup>c</sup> *Erasmus* saith, they are absolute-  
ly

<sup>c</sup> *Non est Aug.*  
*Erasm. Tom. 9.*

*To prove*

1: Lent fast to  
be observed <sup>a</sup>.

<sup>a</sup> *Aug. non esse*  
*olderum, Jo. à*  
*Lovanio. Poss.*  
*in App. p. 189.*

<sup>a</sup> *Phrasis pluri-*  
*mum discrepat*  
*ab August.*  
*Lovan. Erasm.*

*To prove*

1. That the  
Saints depart-  
ed know all  
things <sup>a</sup>.

<sup>b</sup> *Non videtur*  
*Aug. non ta-*  
*men est evi-*  
*dens. Poss. ex*  
*Card. Bell. p.*  
*156. c* *Simpli-*  
*citer confictæ*  
*sunt. Erasm.*

<sup>a</sup> Multum discrepant à vena  
 & styli S. Aug.  
 — unde docti  
 plerique cen-  
 sent: eas ex-  
 cuse styli gra-  
 tia confectas  
 esse. Lovan.

ly fained. And the Divines of <sup>d</sup> Lovan  
 are driven to confess, for divers re-  
 pects, that most of the Learned do  
 think them to be counterfeit stuff  
 made for exercise only.

Urged

By Cardinal Baronijs, Tom. 5. p.  
 482.

The 125 Treatise.

Epist. 38. Lato.

Censured

<sup>a</sup> By Erasmus to be no simple or un-  
 learned Epistle, but very far differing  
 from S. Aug. style.

Urged

By Walden. Tom. 1. p. <sup>a</sup> 514. Bel-  
 laxmine, Tom. 2. p. <sup>b</sup> 584.

<sup>a</sup> Est quidem &  
 crude & nec in-  
 fons Epistola.  
 ceterum pluri-  
 mum dissonans  
 à phrasi Aug. E.

To prove

1. Voluntary  
 poverty.
2. That Chil-

drum may enter into a Religious House without their Parents consent.

The 126 Treatise.

Epist. 45. Armenario & Paulina.

Censured

By the same Author in the like man-  
 ner: And he thinks, that <sup>b</sup> one Man  
 had the making of both these Epistles.

Alleaged

By Torrens. Confess. Aug. p. <sup>a</sup> 289.  
<sup>a</sup> 292. Mr. Sentent. p. 365. Aquinas,  
<sup>a</sup> 22. p. 165.

The 127 Treatise.

Epist. III. ad Bonifacium, Com.

Censured

<sup>b</sup> Videtur ejus-  
 dem cujus est  
 38. Erasmi.

To prove

1. The Vow of  
 chastity.

*Censured*

<sup>c</sup> To have nothing of Saint *Augustine*: Some Piety it hath, but little Learning, or rather none at all.

*Urged*

By *Walden*. Tom. 3. p. 298.

*The 128 Treatise.*

*De Ecclesiasticis dogmatibus.*

*Censured*

<sup>a</sup> This Treatise hath gone under the Name of *Textulian*: But it is neither *Textullians* nor *S. Augustines*. *Erasmus* thinks it to be a made <sup>b</sup> Book, out of *S. Aug.* Works, and the Decrees. <sup>c</sup> *Bellarmino* attributes in unto *Gennadius*. Whose-soever it is, <sup>d</sup> it is no *Catholick* Writers.

*Id.* <sup>b</sup> *Videatur esse Gennadii.* Bell. Tom. 2. 139, & *Tom. 3. 148.*  
<sup>c</sup> *Non est Catholici scriptoris.* *Lozan.*

*Urged*

By the *Rhemists* on the New Testament, p. <sup>a</sup> 453. <sup>b</sup> 570. <sup>c</sup> 576. *Harding*. 1. *Rejoinder*, p. <sup>d</sup> 140. *Wald*. Tom. 1. p. <sup>e</sup> 118. Tom. 3. <sup>f</sup> 67. *The Lincoln*, Ser. 4. p. 18. *Will. Reynolds* Refutat. of *M. W.* reprehension, p. <sup>g</sup> 505. *Torrens*. confess. Aug. p. <sup>h</sup> 175. <sup>i</sup> 198. <sup>j</sup> 211. <sup>k</sup> 219. <sup>l</sup> 221. & 280. & 287. <sup>m</sup> 321. *Ferd. Vellofill*. in Advert. p. 330. 334. 356. *Gratianus*. p. 1274. *Mr. Sentent.* 154. 217. *Aquinas*, part 1. 134. part 3. 141. † *The*

<sup>c</sup> Non solum—  
nihil habet Aug  
hominis vi-  
deretur pri-  
sed procul illi-  
terata. *Erasm.*

<sup>a</sup> *Ferebatur in-  
ter opera Tex-  
tulliani, quam-  
quam nec istius  
est, nec Aug.  
videtur.* *Erasm.*  
<sup>b</sup> *Partim ex  
huius operibus  
collectus, par-  
tim ex Decre-  
tis Synodorum.*

*To prove*

1. *Auricular confession.*
2. *Bigamy* excluded from holy orders.
3. *The Church's Exorcisms.*
4. *The mingling of Wine and Water.*
5. *Free-will.*
6. *Penance* lawful.
7. *Fasting* meritorious.
8. *worshipping of Reliques.*

## The 129 Treatise.

*Epistola Aug. ad Cyrillum, & Cyrillum ad Aug.*

## Censured

<sup>a</sup> To be written by one that was not only a cunning Impostor, but a flat Heretick: And the Epistles are said <sup>\*</sup> to be full fraught with Errors, and as full of Lyes as may be.

## Urged

By *Vellofillus*, in *Advertentiis Theolog. p. <sup>a</sup> 339.*

## The 130 Treatise.

*De essentia Divinitatis,*

## Censured

<sup>b</sup> To be *S. Hierom's* under another Title. <sup>c</sup> It is partly framed out of a Book of Saint *Hieroms*, *De membris Domini*: And partly out of *S. Augustine*. By the smoothness of the style it should be *Hugo de S. Vittore*. But it is a Book <sup>d</sup> containing the two first Chapters of a Treatise made by *Eucherius*, *De formulis spiritualis intelligentia*.

<sup>a</sup> *Pater Aug. non solum impostorem sed & hereticum fuisse. Poss. in Ap. p. 156. Bell. Ib.*

<sup>\*</sup> *Plene erroribus & conferta mendaciis. Bar. Mart. Sept. 30. p. 435.*

To prove

1. Apparitions of the dead <sup>a</sup>.

<sup>b</sup> *Hier. adscribitur sub tit. de membris domini. Ang. Rocha, p. 44.*

<sup>c</sup> *Partim ex opere quodam Hier. partim de scriptis Aug. styli facilitas magis refertur Hug. Vidorianum quam Aug. Etasim.*

<sup>d</sup> *Liber non est Aug. sed 2. prima capita libri quem S. Eucherius Lugd. Episcopus scripsit de formulis spiritualis intelligentia. Lovan.*

## Alleged

By *Torrensis*, *Confess. Aug. p. 10.*

*The 131 Treatise.*

*Traç. de Epicureis & Stoicis,*

*Censured*

By <sup>c</sup> Bellarmine, as if it were not known whose it were: But he thinks it not S. *Augustins*. <sup>f</sup> *Erasmus* doth not deny it to be a good Treatise; but having as little as may be of his.

<sup>e</sup> *Non videtur Aug. tamen res est incerta.*  
Bell. apud Poss. p. 159.  
<sup>f</sup> *Non omnino malus, sed nihil aut quam minimum habens Aug.* *Erasm.*

*Urged*

By *Canis.* Catech. p. 2830.

*The 132 Treatise.*

*Liber contra Fulgentium, Donatistam,*

*Censured*

<sup>a</sup> To be very doubtful whether it be his or not, having no sufficient testimony from any good Writer.

*To prove*

1. The Doctrine of merits <sup>a</sup>.

<sup>a</sup> *Incertum est, an sit Aug. tum non habeat aliquod testimonium, ab ali-*

*quo Auctore gravi.* Bell. ut refert Poss. in Appar. pag. 159.

*Urged*

By *Parson's* in his Review of Ten publick disput. pag. 228. *Torrens.* Confess. Aug. p. 2187.

*The 133 Treatise.*

*Contra Felicianum, Arianum,*

*Censured*

<sup>b</sup> There is no probability, why we should think it to be S. *August.* Surely some learned Man compiled it, for an exercise of his wit.

*To prove*

1. That the wicked eat the body of *Christ*.

<sup>b</sup> *Non est probabile esse Aug. — Eruditus aliquis exercendi ingenii gratia finxit Dialogum.* *Erasm.*

F

*Alleged*



## Alleged

By Walden. Tom. i. p. 5. 133. 212.  
 Bristow in his Reply to Fulk, p. 262.  
 Torrens. confess. Aug. p. 25. 30. Mr.  
 Sentent. p. 255. 257. Aquinas, part  
 3. pag. 71.

## The 134 Treatise.

## Liber Hypognosticon,

## Censured

<sup>a</sup> Non censetur  
 Aug. qui Tit.  
 graciosi sui li-  
 bris indere non  
 solet—Ang.

Roc. pag. 46.

<sup>b</sup> Nec styli  
 per omnia con-  
 gruit. Id. ib.

<sup>c</sup> Clamoris p'us  
 habet, solide  
 argumentati-  
 onis minus.

Erasm.

<sup>d</sup> Videtur fu-  
 isse quispiam  
 qui quæ spat-

sim ab Aug. disserta sunt contra Pelagianos studuerit in unum contra-  
 here. Id. <sup>e</sup> Lib. ut eruditi & Catholici sunt, ita Aug. non sunt. Bel-  
 lut refert. Poss. p. 189.

<sup>a</sup> To be none of Saint *Augustine's*  
 Works, which gave no Greek Titles  
 to his Books. <sup>b</sup> The style is some-  
 what different from his. The manner  
 of handling also followed with <sup>c</sup> more  
 heat than soundness of argument.  
*Erasmus* thinketh, that it <sup>d</sup> is collect-  
 ed out of all S. *Augustine's* Works,  
 against the *Pelagians*. <sup>e</sup> *Bellarmin*  
 concludes, that as the Books are Lear-  
 ned and Godly, so they are not Saint  
*Augustine's*.

## To prove

1. Free-will <sup>a</sup>.
2. Evangelical  
 counsels <sup>b</sup>.
3. That a Man  
 may fall from  
 grace <sup>c</sup>.

## Urge

By *Hard*. Confut. of the Apol.  
 p. 119. *Wald*. Tom. i. p. <sup>a</sup> 70. <sup>a</sup> 88.  
<sup>a</sup> 94. 95. <sup>b</sup> 471. *Bellar*. Tom. 4. p. 14.  
*Canis*. Catech. p. 775. <sup>a</sup> 786. <sup>c</sup> 820.  
*Ric. Smithæus*, de lib. Arbitrio, p.  
<sup>a</sup> 16. *Hier. Torrens*, confess. Aug. p.

105. <sup>a</sup> 106. <sup>a</sup> 109. *Aquin.* 1<sup>a</sup>. 2<sup>a</sup>. p.  
206. 207. *Mr. Sentent.* 200. *The Do-*  
*wists on Gen.* p. 66.

*The 135 Treatise*

*De Triplici Habitaculo,*

*Censured*

To be written by an uncertain  
Author; some good Man that had  
good leisure to huddle up so much to-  
gether of this argument. There<sup>h</sup> be,  
that father it upon Saint Bernard.

<sup>f</sup> *Est incerti*  
*Auctoris.*

Lovan.

<sup>g</sup> *Et hunc pius*  
*quispiam &*  
*otiosus consar-*  
*cinauit Eras.<sup>h</sup>*

*A nonnullis S.*

*Bernardo adscribitur.* Ang. Roccha.

*Urged*

By Coccinus, Tom. 2. p. 1143. *Ca-*  
*nif. Catech.* p. 739.

*The 136 Treatise*

*De incarnatione Verbi,*

*Censured*

By divers circumstances not to be  
Saint *Augustines*, as <sup>a</sup> the very Title,  
the <sup>b</sup> abrupt beginning, harshness of  
the style, &c. do shew, that it was  
done by way of exercise, by one that  
would fain have had it gone under S.  
*Augustines* Name.

<sup>a</sup> *Ipsa Tit. ole-*  
*fucum.* Erasmi.

<sup>b</sup> *Initium ab-*  
*ruptum, sermo-*  
*nis dignitas, &*  
*quedam ad-*  
*jecta decla-*  
*rans opus non*  
*esse Aug. sed*  
*studiosi ejus-*

*pium stylum exercentis, qui tamen affectavit videri Aug. Lovan.*

*Urged*

By Vellofillus, in *Advertent. Theol.*  
P. 405.

## The 137 Treatise.

De laude Charitatis,

Censured

<sup>c</sup> Noneft Aug.  
Erafm.<sup>c</sup> Not to be Saint Auguftines,  
UrgedBy Aquinas, 1a. 2a. p. 202. Tertia  
parte, p. 511. Fenard. Dadræ. & Cneilly,  
Tom. 6. p. 317.

## The 138 Treatise.

Meditationes,

Censured

<sup>a</sup> Anchor eft vel  
B. Aug. vel qui  
ejus libros non  
indiligenter legit.<sup>a</sup> To be his, or elfe one that had  
read his Books very diligently.

Lovan. Erafm.

## To prove

1. Prayer to the Virgin Mary <sup>a</sup>.
2. Prayer to Angels <sup>b</sup>.
3. Prayer to Saints <sup>c</sup>.

## Urged

By Coccius, Tom. 1. p. <sup>a</sup> 298. <sup>b</sup> 364.  
Walden, Tom. 2. p. 262. Canif. Catec.  
p. 730. Torrens. confeff. Aug. p. <sup>c</sup> 250.  
Pierre Cotton, Tom. 1. <sup>a</sup> 86.

## The 139 Treatise.

Manuale,

Censured

<sup>b</sup> Ex aliis li-  
bellis magna  
ex parte con-  
farcinatus eft,  
per quempi-  
am nec erudi-  
tione, nec elo-  
quio præditum.<sup>b</sup> The Book was compiled by one,  
that had neither Learning, nor Elo-  
quence: <sup>c</sup> And hath fome points of  
Doctrine which do flatly crofs S. Au-  
guftines Tenet.Lovan. <sup>c</sup> Ponit sent. de meritis—quam ubique de-  
testatur Aug. Erafm.

## To prove

1. The Mafs a propitiatory sacrifice <sup>a</sup>.

## Urged

By Harding in his Rejoinder to  
Mr. Jewel, p. <sup>a</sup> 121. The

*The 140 Treatise.*

*De Mirabilibus S. Scripturae,  
Censured*

<sup>d</sup> To have neither the wit nor the  
Phrase of Saint *Augustine*. <sup>e</sup> To be  
no Authentical Book. <sup>f</sup> To be writ-  
ten after the Year 600. To be of small  
use, and made to little purpose.

<sup>a</sup> *Nec stylo, nec  
ingenio refert*  
Aug. *Erasm.*  
<sup>e</sup> *Non est au-  
thenticus.*  
*Levan.* -  
<sup>f</sup> *Auctor ma-*

*nifestat se post annum domini 600 vixisse. lb.*

*Alleaged.*

By the *Rhemists* on the New Test-  
ament, p. 434. *Walden*. Tom. 1. p. 58.  
60. *Torrens*. *Confess.* Aug. p. 169.  
*Mr. Sent.* 160. *Nic. Saunders*, of the  
Supper of our Lord, p. 214. *Fenard*.  
*Dadrae. & Cueilly*, in addit. ad *Glossam*,  
Tom. 1. p. 628. Tom. 2. 74. 345.  
359. 387. 446. 500. 822. 943. 952.  
1315. Tom. 3. 2198. Tom. 4. 335.  
338. 1534. Tom. 5. 77. Tom. 6. 819.

*The 141 Treatise.*

*Liber ad Orosium,*

*Censured*

<sup>a</sup> Confessed by the Learned not to  
be his: <sup>b</sup> Having no gravity in  
them, nor any thing worthy so fa-  
mous a Writer. Peiced together by  
some Student.

<sup>a</sup> *Nec liber ille  
est Aug. ut eru-  
diti fatentur.*  
*Bell. de Missa.*  
*lib. 2. cap. 12.*  
*p. 1091.*  
<sup>b</sup> *Nec aliquid*

*habet grave, & dignum tanto viro. Poss. in Appar. pag. 157.*

## To prove

1. The Eccle-  
 stial Hierar-  
 chy <sup>a</sup>. 2. The  
 Book called  
*Ecclesiasticus*  
 Authentical <sup>b</sup>.  
 2. Transub-  
 stantiation <sup>c</sup>.

## Urged

By *Coccinus*, Tom. 1. p. <sup>a</sup> 346. <sup>b</sup> 684.  
*Wald.* Tom. 1. p. 111. 362. Tom. 3.  
 66. *Bellar.* Tom. 1. p. <sup>b</sup> 52. *Nic.*  
*Sanders* of the Supper of our Lord,  
 p. <sup>c</sup> 215. *Torrens.* *Confess.* Aug. p. 8.  
*Mr. Sentent.* p. 16. *Aquin.* *summa*  
 part 1. p. 79. *Glossa ord.* Tom. 6. p.  
 402. *Pierre Coton*, Tom. 1. 108.

## The 142. Treatise.

*De prædestinatione & gratia,*  
 Censured

<sup>a</sup> Non vid. *Aug.*  
*nam nec à Pos-*  
*sido, nec à*  
*Beda citatur,*  
*& simul dis-*  
*crepat à do-*  
*ctrina Augst.*  
*Poss. in Appar.*  
 p. 159.  
<sup>b</sup> *Suspectus Auctoris liber.* *Lovan.*

<sup>a</sup> Not to be *S. Augustines*; for be-  
 sides that is not mentioned by *Possi-*  
*dus* nor *Bede*, it differs in points of  
 Doctrine; from *S. Augustine*: And  
 therefore is supposed to be written  
<sup>b</sup> by one that was not very sound.

## To prove

1. Free-will <sup>a</sup>.

## Urged

By *Coccinus*, Tom. 2. p. 1036. *A-*  
*quin.* part 1. p. 49. *Glossa ord.* Tom. 1.  
 p. 850. Tom. 2. 334. Tom. 6. p. 121.  
 125. *Canis.* *Catech.* p. 2. <sup>a</sup> 793. pag.  
*Grat.* p. 861. The *Dowists* on *Exod.*  
 p. 173.

## The 143 Treatise.

*De prædestinatione Dei,*

## Censured

<sup>c</sup> *Alterum ejusd*  
*farine opuscu-*  
*culum* *Lovan.*

<sup>c</sup> To be another Book, that came  
 out

out of the same forged Proved by the  
briefness thereof, and in that it  
teacheth a clean contrary Doctrine  
to S. Augustine.

<sup>d</sup> Non esse Aug.  
vel ipsa brevi-  
tas arguit.  
Poss. p. 159.  
<sup>e</sup> Docet quod  
Aug. fortiter  
refellit. Ib.

*Urged*  
By the Ordinary Gloss, Tom. 6.  
p. 112.

*The 144 Treatise.*

*De vera & falsa pœnitentia,*  
*Censured*

<sup>f</sup> There are arguments enough to  
prove it to be none of his; & so many,  
that it is sufficient only to the Reader  
to understand so much. <sup>h</sup> Therein is  
alleged a Sentence of Saint Augu-  
stine, and refuted. <sup>i</sup> Lord, to see  
the industry of Men in former times,  
rather than their judgment! This  
Book is almost wholly transcribed  
into the Canon-Law, and into the  
Book of the Sentences.

<sup>f</sup> Non est Aug.  
quod multum  
probari possit.  
Poss. p. 158.  
<sup>g</sup> Tot undique  
sunt argumen-  
ta—ut abunde  
sit admonuisse  
lectorem. Eras.  
<sup>h</sup> Fit mentio  
de ipso Aug.  
& sent. ab  
Aug. dissensit  
ut ait Trithemius.  
Ang.  
Roccha, p. 51.

<sup>i</sup> Totus fere hic liber transcriptus est in Decreta & Sententias, ut hinc  
liqueat, quanto plus fuerit in colligendo studii, quam iudicii. Erasmo.

*Urged*

*To prove*

By Wald. Tom. 2. p. <sup>a</sup> 232. Tom.  
3. p. <sup>a</sup> 131. Allen's Defence of Purga-  
tory, p. <sup>b</sup> 109. Tho. Lincoln Ser. 20.  
p. 120. Bristow's Reply to Fulk, p.  
<sup>b</sup> 260. Canis. Catech. p. <sup>c</sup> 313. Tar-  
renf. Confess. Aug. p. <sup>a</sup> 118. <sup>c</sup> 212.  
<sup>e</sup> 215. <sup>a</sup> 216. <sup>a</sup> 217. <sup>d</sup> 219. <sup>h</sup> 221.

1. Auricular  
confession <sup>a</sup>.  
2. Purgatory  
fire <sup>b</sup>. 3. Pe-  
nance profita-  
ble <sup>c</sup>. 4. The  
treasure of the  
Church <sup>d</sup>.

F 4

Ferd.

*Bastardy of the false Fathers. Part I**Ferd. Velliosill. in Advertentiis, p. 89.*<sup>a</sup> 407. *Gratianus, p. 92. Mr. Sent.**p. 319. Aquin. 3. part. p. 153. 199.*

200.

*The 145 Treatise.**De Penitentia medicina Libellus unicus,**Censured*<sup>b</sup> To be fathered upon him.*Urged**By Canis. Catech. p. 285. Tho. Lincoln, Sermon. 14. p. 82. Torrens. Confess. Aug. p. 172.*<sup>b</sup> 219. *Gratianus, p. 1119. Mr. Sentent. p. 298. Aquin.*<sup>1a. 12. p. 155. part 3. 147.</sup>*The 146 Treatise.**De Patientia,**Censured*<sup>a</sup> Not to be his, by reason of the style. Some <sup>b</sup> foolishly attribute it to Cyprian: But his it cannot be, the style saith, no.<sup>a</sup> *Aug. non esse,**pbrasis arguit.**Erasmi. Ali-**qui appropri-**ant Cypr, ex**ignorantia ta-**men, quia multum in stylo à Cypriani libro differt.**Ang. Roccha. p. 51.**Urged**By Torrens, Confess. Aug. pag.**106. 157. Aquin. 2a. 22. pag. 237.**The 147 Treatise.**Questiones veteris & Novi Testamenti,**Censured*

*Censured*

Not to be S. *Augustines*, but rather some Monks. <sup>d</sup> Doubtless in former time these Men had a good mind, and took great pains in Copying out of Books; but yet for all this, their boldness cannot sufficiently be wondred at: Which purposely for their great advantage (no doubt) did thrust forth such rude, trifling and foolish stuff, in stead of many Learned Treatises of the ancient Fathers, by them purposefully suppressed, for fear lest their presumptuous boldness should have been found out. <sup>e</sup> It was not *Augustine*, that wrote this Book, but an Heretick; and peradventure the Author of the Commentary upon the Epistles of Saint *Paul*, published in Saint *Ambrose's* Name. And it may be very well one of the Deacons of the City of *Rome*.

<sup>e</sup> Aug. esse non censetur. Ang. Roccha. p. 55.  
<sup>d</sup> Pium erat studium veterum Monachorum, qui sacris libris describendis vacabant. Ceterum non queo satis de mirari, quid illi cogitarint, qui studio, datæque operæ, sic, quæstus haud dubie gratia, celebrium virorum monumenta contaminaverunt, & quo plus emolumenti adferret impostura, farragines ineptas juxta & loquaces, magni gratiæque nominis fucos simplicibus commendaverunt. Et probabile est, eundem opera complures libros immortalitate dignos obrutos fuisse, ne quis illinc ipsorum audaciam deprehenderet. Erasmi. <sup>e</sup> Non est August. sed hæretici videtur ejus cuius sunt comment. in Epistolas Pauli, quæ sub nomine Ambrosii circumferuntur; fortasse utrumque opus est Hilarii Diaconi viri Romæ. Poss. in Appar. p. 158.

*Et probabile est, eundem opera complures libros immortalitate dignos obrutos fuisse, ne quis illinc ipsorum audaciam deprehenderet. Erasmi. <sup>e</sup> Non est August. sed hæretici videtur ejus cuius sunt comment. in Epistolas Pauli, quæ sub nomine Ambrosii circumferuntur; fortasse utrumque opus est Hilarii Diaconi viri Romæ. Poss. in Appar. p. 158.*

*Urge*



## To prove

1. The Book of Baruch Authentical<sup>a</sup>.
2. Peters Supremacy<sup>b</sup>.
3. Massing Vestiments<sup>c</sup>.
4. The Sacrament of Orders<sup>d</sup>.
5. Single life of Priests<sup>e</sup>.
6. Transubstantiation<sup>f</sup>.
7. Voluntary poverty<sup>g</sup>.
8. The Sacrament of order<sup>h</sup>.
9. Worshipping of Saints<sup>i</sup>.
10. The necessity of Miracles<sup>k</sup>.
11. Succession a note of the Church<sup>l</sup>.
12. The Churches Exorcism<sup>m</sup>.
13. Fasting meritorious<sup>n</sup>.
14. The Virgin Mary Queen of Heaven<sup>o</sup>.

## Urged

By Coccius, Tom. 1. p. 649. <sup>b</sup> 806.  
 Tom. 2. <sup>c</sup> 741. <sup>d</sup> 888. The Rhemists  
 p. <sup>b</sup> 50. <sup>b</sup> 206. <sup>d</sup> 276. <sup>e</sup> 439. Hard  
 Rejoinder against Jewel of the Mass  
 p. <sup>f</sup> 210. <sup>f</sup> 211. Item, his answer to  
 Jewel's Challenge, p. <sup>g</sup> 94. Heskins  
 in his Parliament, p. <sup>b</sup> 253. Walker.  
 Tom. 1. p. <sup>b</sup> 150. 206. <sup>b</sup> 237. 391.  
<sup>g</sup> 536. Tom. 2. <sup>b</sup> 205. <sup>f</sup> 211. Tom.  
 3. <sup>c</sup> 62. <sup>b</sup> 135. <sup>i</sup> 225. <sup>k</sup> 229. Parsons  
 Convers. part. 2. p. <sup>h</sup> 279. Darmon  
 proof against Jewel, p. <sup>h</sup> 14. <sup>b</sup> 108.  
 Canis. Catech. p. <sup>m</sup> 337. Hard. dete  
 ction of Mr. Jewel's lyes, p. 164.  
 Torrensis Confess. Aug. p. <sup>b</sup> 55. 169.  
<sup>b</sup> 205. <sup>n</sup> 273. <sup>c</sup> 322. Eerd. Velloso.  
 Advert. p. 11. 89. Gratianus, p. 137.  
 Mr. Sentent. p. 56. 363. Baron. Tom.  
 1. p. 752. Aquinas, part 3. p. 63. 64.  
 The Dowists on the Old Testament,  
 In the Argum. of Gen. Pierre Corou,  
 Tom. 1. <sup>o</sup> 97.

## The 148 Treatise.

Questiones ex utroque Testamento  
 mixtim,

## Censured

<sup>b</sup> To contain many things far from  
 the Truth, and unworthy of Saint  
 Augustine. <sup>c</sup> It is not his.

<sup>b</sup> Varia continet & Aug.  
 indigna, & à  
 veritate aliena.

Lovan. <sup>c</sup> Haud esse August. probatur. Bar. Tom. 2. p. 251.

Urged

Part I. *Bastardy of the false Fathers.*

75

*Urged*

By *Coccinus*, Tom. 1. p. <sup>a</sup> 659.  
*Torrens*. Confess. Aug. p. <sup>b</sup> 301. *Vel-*  
*losill*. Advert. p. 396. Mr. *Sentent*.  
p. 101. *Baron*. Tom. 5. p. 41. *Fenard*.  
*Dadra*. & *Cueilly*, Tom. 4. p. 284.  
Tom. 6. p. 245.

*The 149 Treatise.*

*Regula Clericis tradita,*

*Censured*

By <sup>b</sup> consent of the Learned, and  
evidence of the style. I pray, what  
Forehead or Forecasts had they, which  
durst thrust out such fooleries and  
fopperies in the Name of so Reverend  
a Doctor of the Church?

*nenis tali adscribunt viro?*

*To prove*

1. The history  
of *Toby Cano-*  
*nical* <sup>a</sup>.
2. Single life  
of Priests <sup>b</sup>.

<sup>b</sup> *Tam ex styl*  
*quam ex Doct.*  
*consensu Aug.*  
*esse negantur.*  
*Erasm.* <sup>c</sup> *Ob-*  
*secro te, lector,*  
*quid habent*  
*frontis ac men-*  
*tis, qui tales*  
*Id. ib.*

*Urged*

By *Torrens* Confess. Aug. p. <sup>a</sup> 307.  
<sup>b</sup> 323. <sup>c</sup> 327. *Aquin*. 2<sup>a</sup>. 2<sup>a</sup>. p. 71.  
72. 272. part 3. p. 85.

*The 150 Treatise.*

*De Rectitudine Catholica conver-*  
*sationis,*

*Censured*

<sup>d</sup> Not to be his writing.

*Urged*

By *Torrens*. Confess. Aug. p. <sup>a</sup> 236.  
*Fenard*. *Dadra*. & *Cueilly*, Tom. 6.  
p. 1293. 1302.

*To prove*

1. The order of  
Monks <sup>a</sup>.
2. The habit  
of Nuns <sup>b</sup>.
3. Canonical  
hours <sup>c</sup>.

<sup>d</sup> *Non est Aug.*  
*Lovan.*

*To prove*

1. The Sacra-  
ment of Ex-  
tream Uncti-  
on <sup>a</sup>.

*The*

## The 151 Treatise.

*Responsio ad Articulos sibi falso impositos,*

## Censured

<sup>a</sup> To be *Prosper*s, and found extant among his Works.

## Urged

As *Augustines*, by *Walden*. Tom. 1. *Ric. Smithaus*, de lib. Arbitrio, p. <sup>a</sup> 8. *Torrens*. Confess. Aug. p. 95. 104. 106. 116. *Aquin*. Summæ part 1. p. 42. *Pierre Cotton*, Tom. 2. 1439.

## The 152 Treatise.

*Sermones ad Fratres in Eremito,*

## Censured

<sup>b</sup> To be counterfeited in his Name by one that could scarce tell how to make true Latin. Written first for exercise sake, <sup>c</sup> by a Flemish-French mungrel, condemned publickly by Authority. The Author <sup>d</sup> noted for a cozeners; one that had <sup>e</sup> more will than skill to deceive the ignorant, and the Author of many lying, vain, fabulous, and ridiculous reports; huge Lyes, the like were never heard of before.

<sup>a</sup> *Prosper* est, & habetur inter ejus opera. *Poss*. p. 159.

To prove

<sup>1</sup> Free-will <sup>2</sup>.

<sup>b</sup> *Satis* constat sub D. *Aug* nomine à quodam semilatio ex-  
ercitii causa conscriptos esse. *Loyan*.

<sup>c</sup> *Martinus Lipsius* suspicatur Auctorem fuisse Gallo-Flan-  
drum-fer. conficti & à conservatore *Apo-  
stol. Rhegii*, anno 1414. damnati. Ib.

<sup>d</sup> *Non nisi impostor dicendus*. *Baron*. Tom. 4. p. 400. <sup>e</sup> *Frigidus* fictor—multa delira, vana & fabulosa sub tant *Patris* nomine vebo-  
menter effudit—portentosa mendacia blaterat. *Baron*. Tom. 4. p. 436.

Urged

*Urged*

By *Allen*, in his defence of Purgatory, p. <sup>a</sup> 136. *Tho. Lincoln*, Sermon. 8. p. 45. *Torrens*. Confess. Aug. p. <sup>b</sup> 300. <sup>c</sup> 310. *Ferd. Vellofill*. p. 48. 542. *Gratian*. p. 281. 644.

*The 153 Treatise.*

*Serm. 219. de Tempore pro Decimis, Censured*

<sup>a</sup> As if it might be well doubted whether it be his or no; yet to help the matter again, he affirms it to be written, <sup>b</sup> by some worthy and ancient Father of the Church: For (I pray you observe his reason,) <sup>c</sup> many sentences are taken out of this Treatise, and registred in the Canon Law. Methinks he might have had a better argument to prove the Canon Law to be corrupted, it being compiled of many such false and corrupt Sentences.

*Urged*

By *Coccinus*, Tom. 2. p. 460. *Gratian*, p. 743.

*The 154 Treatise.*

*Sermo de Sanctis 35,*

*Censured*

<sup>a</sup> By *Baronius*, to be a false Treatise; <sup>a</sup> very counterfeit, which hath for a long space lain hidden under

eo *Isidorus* alium ab *Aug.* esse Auctorem, certum est. Bar. Tom. 1. p. 372.

*To prove*

1. Prayer for the dead <sup>a</sup>.
2. Single life of Priests <sup>b</sup>.
3. Monks that forsake their calling, in state of Damnation <sup>c</sup>.

<sup>a</sup> Forte non est *B. Aug.* iste *Sermo*, *Bell.* *Cler. lib. 1. c. 25. p. 387.*

<sup>b</sup> *Insignis est sine dubio & antiqui alicujus Patris.*

<sup>c</sup> *Nam inde tanquam ex August. multa adscripta sunt in Decreto 16. q. 1. Bell. ib.*

<sup>a</sup> *Hactenus Aug. nomine laus, sed falso: cum enim citetur ab*

his

*Merito Lovanienſis ſchola reſcit in anguſtium, vel que id genus ſunt alia, Apocryphorum quiſquilæ, quæ potius detrahant quam præbent veritatem.* Ib. p. 373.

## To prove

The Affumption of our Lady<sup>a</sup>.

<sup>c</sup> *Sermo habet piam loquacitatem.* Eraſm.  
<sup>d</sup> *Apparet hominem fuiſſe, pium, ſed abſque literis.*  
Lovan.

<sup>e</sup> *Cenſetur non eſſe Auguſt.*

Ang. Roccha. p. 56. Poſſevin, p. 158. <sup>f</sup> *Hæc Auguſt. tribuere, ſumma ſit impudentiæ.* Eraſm.

## To prove

1. Auricular confeſſion<sup>a</sup>.
2. Faſting meritorious<sup>b</sup>.
3. Merits<sup>c</sup>.

his Name: But the vizor being taken away, it will eaſily appear to be from other Authors. It cites *Iſidore*; a ma-ni-feſt argument of falſe dealing. <sup>b</sup> Away with ſuch baſe tricks, which do rather harm than good to the truth of Religion.

## Urged

By *Velloſillus*, in Advertent. Theol. p. <sup>a</sup> 538. Bar. Tom. i. p. 373.

## The 155 Treatiſe.

*De ſalutaribus documentis,*

## Cenſured

<sup>c</sup> This Sermon ſeems to have a proud kind of loquacity; <sup>d</sup> the Author thereof was a good honeſt fellow, but without Learning. <sup>e</sup> It is not *Auguſtines*: It <sup>f</sup> were the greateſt impudency in the World to father ſuch a Sermon upon him.

## Urged

By *Wald.* Tom. 3. p. 131. *Torrenſ.* Confeſſ. Aug. p. <sup>a</sup> 186. <sup>b</sup> 273. *Ric. Smith.* de lib. Arbitrio, p. <sup>c</sup> 67.

## The 156 Treatiſe.

*Soliloquia Anima ad Deum,*

Cenſured

*Censured*

To be written by a Man that was very conversant in Saint *Augustine's* Words. A Treatise that hath many good passages in it; save that he doth oftentimes rehearse the same things again.

*Urged*

By *Coccinus*, Tom. 2. p. 1036. *Wald.* Tom. 2. p. 135.

*The 157 Treatise.*

*Scala Paradisi,*

*Censured*

By *Trithemius* to be Saint *Bernard's*; and testified that it is so found in the ancient Manuscripts, and agreeth well enough with his style. The *Loans* deny not, but that it may pass for Saint *Bernard's*, although it be neither *Augustine's* nor Saint *Bernard's*.

*inter scripta B. Bernardi, quanquam nec illius videntur esse. Loans.*

*Urged*

By *Hard.* in his Detection, p. 325. *Torrensis* Confess. Aug. p. 109. 112.

*The 158 Treatise.*

*Liber de Speculo,*

*Censured*

*Agnoscis hominem versatum in Augustini lib. Loana. Opus plenum passionibus, subinde cernitur eadem lib.*

*In antiquis exemplaribus S. Bernardi adscriptus reperitur, & ipsius redolet stylium, ut ait Trithem. Ang. Rocc. p. 56. Hoc opusculum fertur inter scripta B. Bernardi, quanquam nec illius videntur esse. Loans.*

*To prove*

1. *Fico will.*

## Censured

<sup>a</sup> *Apertè non est Aug. nam c. 3. citat ver- fus Boëthii, & cap. 2. negat Spiritum S. procedere à fi- lio: cuius op- postum con- stanter docet Aug. Poss. in Appar. p. 159.*  
<sup>b</sup> *Nec pilum*

*habet Aug. nec scriptoris quidem eruditi. Erasmi*

<sup>a</sup> It is reported to be Saint *Augustines*, but the contrary is most evident. He cites a testimony out of *Boëthius*, and denies the procession of the Holy Ghost; an Heresie every where impugned by Saint *Augustine*. And in truth, (to censure it aright,) it hath no <sup>b</sup> shew of Saint *Augustine*, nor of any learned Writer.

## To prove

1. The Sacra- ment of Ex- trem Uncti- on <sup>a</sup>. 2. *Tobi- a canonical <sup>b</sup>.*

## Urged

By *Coccius*, for Saint *Augustine* Tom. 2. p. <sup>a</sup> 877. *Bellarmino*, Tom. 1. p. <sup>b</sup> 43. *Canis.* Catech. p. <sup>a</sup> 320.

## The 159 Treatise.

## De singularitate Clericorum,

## Censured

<sup>c</sup> *A nonnullis Hier. adscribi- tur, à quibus- dam Orig. Ci- tatur à multis sub nomine Aug. Ang. Roccha. p. 57.*  
<sup>d</sup> *Multoties & Cypriani nomine excusatus est; quàm phrasis, nec Hier. nec Cyp. nec Aug. referat. Erasmi.*

Diversly, and almost so many Men so many Minds. <sup>c</sup> Some father it upon *Hierom*: Some upon *Origen*: Some upon <sup>d</sup> *Cyprian*: And others upon *Augustine*; But I take it by the phrase and manner of writing to belong unto none of them.

## To prove

1. Single life of Priests <sup>a</sup>.

## Urged

By *Walden*. Tom. 3. p. <sup>a</sup> 121. *Tor- rens.* Confess. Aug. p. <sup>a</sup> 300.

*The 160 Treatise.*

*De Trinitate & Unitate Dei,*

*Censured*

<sup>a</sup> Not to be S. *Augustines*, nor to favour of his Phrase and manner of Speech. <sup>b</sup> It was some obscure fellow that wrote it, that could scarce tell how to make true Latin. I <sup>c</sup> commend his pains in taking so many good Sentences out of Saint *Augustine*: Yet methinks it is not fit, that such Pamphlets as these should wander up and down in other Mens names, that are of that Mark and Note.

<sup>a</sup> Non videtur Aug.—nec sapit phrasim ejus, Poss. p. 158.

<sup>b</sup> Incerti auctoris liber—stylus est facillior quam Augusti, interim vix bene Latinus, Lovan.

<sup>c</sup> Passim apparent fragmenta quæ decerpit ex Aug. libris—Non improbo studium ad

*hunc modum sese exercentium, sed hoc genus libellis in celebrium scriptorum nomen collatis onerari lectorem non probo, Erasmi.*

*Urged*

By *Torrens*. confess. Aug. pag. 12. 35. Mr. *Sentent*. pag. 255. 257. *Glossa ord*. Tom. 6. pag. 500.

*The 161 Treatise.*

*De tempore Barbarico,*

*Censured*

To have nothing of S. *August*.

*Urged*

By *Baronius*, Tom. 4. p. 149. Tom. 5. 509. p. 511.

G

The



## The 162 Treatise.

*Quaestiuicula de Trinitate,**Censured*

<sup>a</sup> Videtur collectus ex libris de Trinitate. Sitne verò Aug. anon, incertum est: Parum tamen refert, quia liber est parvi momenti, Poss. in Appar. pag. 157. Lovan. pag. 426.

<sup>a</sup> To be taken out of S. *Augustine's* Books *De Trinitate*: And it is to be doubted, whether ever he wrote it or no. Howsoever, it matters not much, because the Book is of no account.

*Urged*

By *Torrensis*, confess. *Aug.* pag. 21.

## The 163 Treatise.

*De visitatione infirmorum,**Censured*

<sup>b</sup> Non est *Aug.* Lovan.

<sup>c</sup> *Sermo locutus ii nec docti, nec diserti.*

*Quid habuerunt vel frontis, vel mentis, qui talia scripserunt nobis obtruserunt nomine August.*

*Erasin. Coccius placeth the Author in the year 500.*

<sup>b</sup> Not to be Saint *Augustine's*,<sup>c</sup> but some prating fellow's, a rude and illiterate Writer. They wanted no boldness, that would venture to broach such foolish Treatises in Saint *Augustine's* name.

*Urged*

To prove

1. The worshipping of Images<sup>a</sup>. 2. Auricular confession<sup>b</sup>. 3. The Sacrament of Extream

By *Coccius*, Tom. I. pag. <sup>a</sup> 560. Tom. 2. <sup>b</sup> 816. <sup>c</sup> 877. The *Rhemists*,

pag.

pag. <sup>c</sup> 506. *Harding* 1. Rejoynder,  
pag. 127. *Walden* Tom. 2. pag. <sup>b</sup> 231.  
<sup>b</sup> 247. <sup>c</sup> 268. Tom. 3. <sup>a</sup> 286. *Dor-*  
*man's* proof against *Jewel*, pag. <sup>b</sup> 140.  
*Tho. Lincoln*, Sermon. 19. pag. <sup>b</sup> 116.  
*Canis.* Catech. pag. <sup>b</sup> 293. *Torrens.*  
confess. Aug. pag. 180. <sup>b</sup> 217. <sup>c</sup> 236.  
<sup>a</sup> 316.

*The 164 Treatise.*

*De vita Christiana,*

*Censured.*

<sup>a</sup> To prove this Book not to be  
*S. Augustines*, were to prove the Sun  
to shine at midday; <sup>a</sup> <sup>b</sup> very need-  
less labor, as much lost as if it were  
spent in reading it. The <sup>b</sup> Divines  
of *Lozan* do almost confess as much.

<sup>a</sup> Hunc librum  
non esse Aug.  
non minus su-  
pervacaneum  
sit, quam si  
quis admoneat  
bubalum non  
esse equum;  
Erasim. Ego

nihil video dignum, in quo tempus terat, cui sit alioqui aliquid seri-  
gosis, Id. ult. <sup>b</sup> Non est August. *Lozan*.

*Urged*

By *Torrens.* confess. *August.* pag.  
<sup>a</sup> 151. *Vellozil.* pag. 510. *Feward.* *Da-*  
*draus & Caeilly,* Tom. 4. pag. 2542.

To prove  
1. That Faith  
alone justifieth  
not <sup>a</sup>.

*The 165 Treatise.*

*De utilitate penitentiae,*

G 2

*Censured*

<sup>a</sup> Non est Aug.  
Lovan. Erasmi.

*Censured*  
Not to be his, both by the <sup>a</sup> Di-  
vines of *Lovan*, and *Erasmus*.

To prove

1. The Sacra-  
ment of Pe-  
nance<sup>a</sup>. 2. Au-  
ricular confes-  
sion<sup>b</sup>. 3. Tran-  
substantiati-  
on<sup>c</sup>.

*Urged*  
By *Harding*, in his Rejoynder to  
*Jewel's* Reply of the Mass, pag. 23, 24.  
*Heskins* Parliament, pag. 253. *Wals-*  
*den*, Tom. 1. pag. 434. Tom. 2. p. 107.  
*Bellarmin.* Tom. 3. pag. <sup>a</sup> 1156. *Staple-*  
*ton* in his Fortrefs, pag. <sup>b</sup> 110. *Tho-*  
*Lincoln*, Sermon. 14. pag. 82, <sup>a</sup> 83.  
*Canis.* Catech. pag. 469. *Torrens.* Con-  
fess. August. pag. 181. *Gratianus*, pag.  
415. Mr. *Sentent.* pag. 326.

The 166 Treatise.

*De vanitate Saculi,*

<sup>a</sup> Non est Aug.  
Lovan. Erasmi.

*Censured*  
<sup>a</sup> To be none of *Augustine's*  
Works.

*Urged*  
By *Vellofillus*, in *Advertent.* pag.  
510.

The 167 Treatise.

*De utilitate jejunii,*

<sup>b</sup> Non videtur  
August.

*Censured*  
<sup>b</sup> Not to be his, by *Erasmus*.

*Urged*

*Urged*

By *Coccius*, Tom. 2. pag. 286. *Canis.* Cat. pag. 520.

*To prove*

1. *Fasting meritorious* 2.

*The 168 Treatise.*

*De urbis Excidio,*

*Censured*

c To be written by I know not whom.

c Tr. incerti auctoris, Erasim.

*Urged*

By *Baronius*, Tom. 4. pag. 20. 300.

*The 169 Treatise.*

*John Chrysostom* lived in the year *Joh. Chrys.* 400. *Homilia de Adam & Heva,*

*Censured.*

a The Greek Copy of this Homily is no where to be found; and it is probable to have been written by some Latinist. There are two Chapters borrowed out of the Book *De dogmatibus Ecclesiasticis.*

a Nufquam a. pud Græcos hæc invenitur; & verò Latinum fuisse Auctorem valde probabile est; cum etiam 2. capita]

in ea extent de Dogmatibus Ecclesiasticis, Poss. p. 154.

To prove

1. Exorcism  
in Baptism<sup>a</sup>.
2. No Salvati-  
on without  
Baptism<sup>b</sup>.

Urged

By Coccius, Tom. 2. pag. 93. Bellarm.  
Tom. 4. pag. 23. Canis. Catec. pag.  
180, 184. Ric. Smithaus, De bap-  
tismo Infantium, pag. <sup>b</sup> 15. Weston,  
De triplici hominis officio, lib. 3.  
pag. 315.

The 170 Treatise.

Homilia in Gene. 3.

Censured

Not to be his, by Sixt. Sen. lib. 4.  
pag. 260.

Urged

By Bellarm. Tom. 4. pag. 150.

The 171 Treatise.

In Job,

Censured

Not to be his, by Sixt. Sen. ib.

To prove

1. Single life  
of Priests<sup>a</sup>.

Urged

By Coccius, Tom. 2. pag. 940.

The 172 Treatise.

Idem in Psal. 13.

Censured

Not to be his, by Sixt. Sen. verbo  
Chrysostomus, lib. 4.

Urged

*Urged*

By *Baronius*, Tom. 1. pag. 521.

*The 173 Treatise.*

Item, *Opus imperfectum in Mathematicis,*

*Censured*

\* The Author of this Work was either an *Arian* himself, or else his Book hath passed through the hands of *Arians*, as may be shewed in many places; <sup>b</sup> and it cannot well be endured, that such Homilies should be fathered upon his name. For whose Stomach doth not rise, when he shall see such filthy, heretical, wormeaten Homilies, written by an unknown Author, but a known Heretick, or the worst of all Hereticks, attributed unto so grave and holy a Father of the Church? Surely, they have not so much as a smack of *Chrysostom*, either in the Phrase, Sentences, or other Points of Doctrine; but are full fraught with the Heresies of the *Manichees*, *Montanists*, *Arians*, and *Donatists*.

<sup>a</sup> Vel fuit *Arianus*, vel certe opus ejus ab *Arianis* multis in locis depravatum est, Bellar. de verbo Dei, lib. 4. cap. 11. p. 248. Poss. p. 154.

<sup>b</sup> Haud aequo animo pati possumus, adscriptas fuisse sanctissimo viro, ejus tit. hactenus consignatas Homilias. —

Quis enim non jure commoveatur, cum videt adscribi sanctissimo viro, ab incerto Auctore, sed certo Heretico Hereticorumque deterrimo,

compositas Homilias illas perulentas, heresum scatentes vermibus, quæ ne pilum quidem, vel in dictione, vel in sententia, vel in dogmatibus habent; Sed sparsis hereses Manichearum, Montanistarum, Arianorum, ac Donatistarum continet, Bar. Tom. 5. pag. 255.

To prove

Urge

1. The blessed Sacrament in one kind <sup>a</sup>.
2. The Pope cannot be Antichrist <sup>b</sup>.
3. Hallowing of Bread <sup>c</sup>.
4. Voluntary poverty <sup>d</sup>.
5. That without Faith a Man may do a moral good <sup>e</sup>.
6. Confidence in Merits <sup>f</sup>.
7. Concupiscence no sin <sup>g</sup>.
8. Good works necessary <sup>h</sup>.

By *Coecius*, Tom. 1. pag. 354. Tom. 2. 246. 507. Tom. 2. 926. 1003. 1061. *Gratian*, pag. 142, 144. *Aquin.* part 3. pag. 73, 74. *Fenard. Dadye, & Cueilly*, Tom. 1. pag. 101. Tom. 2. pag. 304. The *Rhemists* on the New Testament, pag. <sup>a</sup> 213. <sup>b</sup> 557. <sup>c</sup> 576. *Hard.* Confut. Apol. pag. 221. *Wald.* Tom. 1. pag. 340. 364. 434. Tom. 3. 112. *Bellarmin.* Tom. 4. <sup>c</sup> 780. <sup>f</sup> 1276. *Parsons* in the Preface to his Books of Convers. *Tho. Lincoln*, Sermon. 1. pag. 4. *Will. Reynolds*, of the Sacrament, pag. 442. *A Treatise of the blessed Sacrament*, pag. 64. *Aquin.* summæ, part 1. pag. 208. Item, 2<sup>a</sup>. 2æ. pag. 201. 2<sup>a</sup>. 2æ. pag. 69. 72. 86. 154. 181. 319. 335. *Pierre Coton*, Tom. 2. 8873. <sup>h</sup> 910.

The 174 Treatise,

Item, In *Marcum Sermones*,

Censured.

<sup>a</sup> *Quantum ex ejus scriptis apprehenditur, Monachus fuit, & ad Monachos edidit* *Explanationes suas frequentibus intermixtas allegoriis, & interdum violentis*, *Sixt. Sen. lib. 4. p. 262.*

<sup>a</sup> It is found now at length, that the Author of these Sermons was a Monk, and writ them for the in-

formation

**Part I. Bastardy of the false Fathers.**

89

formation of Monks; using often Allegories, and those sometimes wrested from the true sense and meaning. <sup>b</sup> The Errors of this Book are noted forth, partly by Godfrey Tilman, partly by Sixtus Senensis.

<sup>b</sup> Hujus Auctoris Godfridus Tilmanus scholiastes cum errores quosdam adnotasset, Sixt.

quoque Senensis in lib. Bibliothecæ S. aliquos indicavit, Poss. in Appar. p. 134.

*Urged*

By Coccius, Tom. 1. pag. <sup>a</sup> 164.  
Fenard. Dadraus, & Cueilly, Tom. 5. pag. 756.

*To prove*

1. Limbus Patrum<sup>a</sup>.

*The 175 Treatise.*

In 1. Corin. 13. De Fide, Spe, & Charitate.

*Censured*

Not to be his, by Sixt. Senensis.

*Urged*

By the Author of the grounds of the old Religion and the new, part 1. p. 27.

*The 176 Treatise.*

In 1. Corin. 15. super illud: Cum subjecta fuerint illi omnia,

*Censured*

In like sort, by the same Author, in the very same place.

*Urged*



Urged

By Coccinus, Tom. 2. pag. 1079.

The 177 Treatise:

*Cyrl. Alex.* *Cyrillus Alexandrinus* lived in the year 430. In *Joh. Evangelium*,

Censured

<sup>a</sup> In *Joh. Evang.*  
4. *Libri additi*,  
viz. 5. 6. 7. & 8.  
per *Jud. Chlich.*  
ex *Chryf. & a-*  
*liis Patrib. col-*  
*lecti*, Sixt. Sen.  
lib. 4. pag. 223.  
Poff. p. 371.

<sup>a</sup> To have written twelve Books upon *John*, whereof the four middle Books, to wit, the fifth, sixth, seventh and eighth, (which were wanting) are made up by *Judocus Chlichtonens*, out of *Chrysoftom*, and others of the Greek Fathers; not without great danger of being mistaken for *Cyrils*.

The 178 Treatise.

Urged

To prove

1. That Penance is more available than Baptism <sup>a</sup>.

The fifth of them, by the *Rhemists* in their Annotations on the New Testament, pag. <sup>a</sup> 629.

The 179 Treatise.

To prove

1. Christ's Essence, and Divine Nature of the Father <sup>a</sup>.

The seventh by the *Rhemists* on the New Testament, pag. <sup>a</sup> 250. *Bristow* in his Reply to *Fulk*, pag. <sup>a</sup> 77. *Feuard. Dadre. & Cueilly*, Tom. 2. pag. 482.

The

*The 180 Treatise.*

*In Levit. Comment. lib. 16.*

*Censured*

<sup>b</sup> The Printers were too bold, nay, I may say, impudent, that published these Commentaries in *Cyril's* name: For they are neither Commentaries, but rather Homilies; nor *Cyril's*, but *Origens*: Or <sup>c</sup> peradventure some others, that destroyeth the literal sense every where, to build his fond Allegories out of his own Brain; and therefore there is no great account to be made of them.

<sup>b</sup> *A Typographis nostrorum temporum nimis impudenter excussum, neque Commentarii sint, neque Cyrilli opus, sed Hom. 16. Orig. ex-temporales, Six. Sen. lib. 4. p. 222.*

<sup>c</sup> *Vel nescio cuius alterius, qui passim li-*

*ram destruit, ut mysticos sensus ex capite suo statuat. Proinde Homilie illæ non sicut magnæ auctoritatæ, Bellar. Tom. 1. p. 249.*

*The 181 Treatise.*

*Junilius* lived in the year 440. *Commentarii in aliquot 1<sup>a</sup> cap. Gen.*

*Junilius.*

*Censured*

<sup>b</sup> To be written by venerable *Bede.*

<sup>b</sup> *Bede ascribitur, Bigne, Tom. 1. fol. 3.*

*Urged*

By *Coccins* in *Junilius's* name, Tom. 1. pag. 32. 52. 335. <sup>a</sup> 638. 723. Tom. 2. 30. <sup>b</sup> 996. 1054. 1067. 1164.

*To prove*

1. The Book of Wisdom Canonical
2. The Sacrament of Matrimony <sup>b</sup>

*The*

## The 182 Treatise.

*Eucherius.**Eucherius* lived in the year 440. In  
Gen. Com.*Censured.*<sup>c</sup> *Incerti potius  
ac recentioris  
collectoris, Sixt.  
Sen. p. 226.*<sup>c</sup> It is unknown who wrote them:  
Yet thus much is known, that he was  
younger than *Eucherius*, and lived  
long after his time.*To prove*

1. *Melchisedek* a Type  
of Christ <sup>a</sup>.
2. The Sacrifice of the  
Mass <sup>b</sup>.

*Urged.*By *Bellarmin.* Tom. 1. pag. <sup>a</sup> 124.  
Tom. 3. <sup>b</sup> 976. Tom. 4. 5. 44. 48. 56.  
309. *Weston* de triplici officio, lib. 1.  
pag. 45.

## The 183 Treatise.

*In lib. Regum,**Censured*

As before.

*Urged*By *Tho. Lincolnensis*, Serm. 10.  
pag. 56. *Baron.* Tom. 2. pag. 368.  
*Fenard. Dadré. & Cueilly*, Tom. 2.  
pag. 325.

## The 184 Treatise.

*Hormisd.**Hormisdas* Pope lived in the year  
514. *Epistola ad Possessorem.*

\*

*Censured*

*Censured.*

<sup>a</sup> It is verily thought by *Cochleus*, and divers others, that *Hormisdas* never wrote any such Epistle; but that it was written by some other in his name, falsely and untruly.

<sup>a</sup> *Cochleus* & nonnulli alii existimant hanc Epistolam non esse Hormisdæ Rom. Pont. sed ab aliquo ejus

*nomine falso suppositam*, Bigne edit. ult. Tom. 4. p. 343.

*Urged*

By *Coccinus*, Tom. 1. pag. <sup>a</sup> 777. b 991.

*To prove*

1. That Scripture contains not all things

necessary to Salvation <sup>a</sup>. The Church always visible <sup>b</sup>.

*Eusebius Emisennus* lived, as *Coccinus* saith, in the year 520. according to others, \* 344.

*Eusebius.*

\* See *Heskins* in his Parlia-

ment, p. 126. Rich. Smith, *de Missæ sacrificio*, p. 17.

*The 185 Treatise.*

*Homiliæ ejus,*

*Censured*

<sup>a</sup> To bear the livery of his name very falsely: The style bewrays him to have been a Latinist, and not a Grecian. *Baronius* judgeth it to be *Eucherius*, Bishop of Lyons.

<sup>a</sup> Falsò nomine inscribitur Euseb. Emisenn, Bar. Tom. 6. p. 8. Fuit Episcop. Lugd. ut ipse multis in locis ostendit, lb.

*Urged*

## To prove

1. Christ's eternal Priesthood<sup>a</sup>.
2. The Sacrifice of the Altar<sup>b</sup>.
3. Transubstantiation<sup>c</sup>.
4. Mingling of Wine and Water<sup>d</sup>.
5. Purgatory<sup>e</sup>.
6. Satisfaction<sup>f</sup>.
7. Receiving under one kind<sup>g</sup>.

## Urge

As *Eusebius Emisenus's*, by the *Rhemiſts* on the New Testament, pag. <sup>a</sup> 617. *Harding* 1. Rejoynder, pag. <sup>b</sup> 53. <sup>b</sup> 67. <sup>c</sup> 74. <sup>d</sup> 240. In his Answer to *Jewel's* Challenge, pag. 111. *Heskins* in his Parliament, pag. <sup>c</sup> 104. <sup>c</sup> 126. <sup>c</sup> 184. <sup>c</sup> 285. <sup>c</sup> 187. <sup>c</sup> 224. *Walden*, Tom. 2, pag. <sup>c</sup> 41. <sup>c</sup> 51. <sup>c</sup> 62. <sup>c</sup> 87. <sup>c</sup> 115. 116. <sup>c</sup> 117. <sup>c</sup> 118. *Parsons*, in his Review of ten publick Disputes, pag. <sup>c</sup> 119. <sup>c</sup> 154. <sup>c</sup> 345. *Allen's* Defence of Purgatory, pag. <sup>c</sup> 35. <sup>c</sup> 94. <sup>f</sup> 106. *Dorman's* proof against *Jewel*, pag. <sup>c</sup> 71. <sup>c</sup> 84. *Tho. Lincol.* Sermon. 7. pag. <sup>c</sup> 36. <sup>c</sup> 37. Sermon. 8. pag. <sup>c</sup> 42. <sup>g</sup> 46. Sermon. 11. pag. <sup>c</sup> 65. Sermon. 12. pag. <sup>a</sup> 69. *Bristow's* Reply to *Fulke*, pag. <sup>c</sup> 259. *Will. Reynolds* of the Sacrament, pag. 51. *Jo. Raſtal's* Reply, pag. <sup>c</sup> 103. *Canis.* Catech. pag. 4. 3. 6. <sup>c</sup> 220. <sup>c</sup> 226. <sup>g</sup> 260. <sup>f</sup> 302. *Ric. Smithus*, De Missæ sacrificio, pag. <sup>c</sup> 17. 5. 51. *Idem*, In confut. Arg. *Jo. Juell*, pag. <sup>f</sup> 27. *Harding* in his Detection of *Jewel's* lyes, pag. <sup>c</sup> 246. *Nic. Sanders*, Of the Supper of our Lord, pag. <sup>c</sup> 101. <sup>c</sup> 179. <sup>c</sup> 187. <sup>c</sup> 310. *Gratianus*, pag. 128c. *Aquinas*, part 3. pag. 165.

*The 186 Treatise.*

*Boniface the second, Pope of Rome, Boniface.*  
 in the year 530. *Ep. ad Eulabium Epif.*  
*Carthag. & Rescriptum ejusdem,*

*Censured*

<sup>a</sup> By *Bellarmin.* to be very suspicious. He allegeth them doubtfully, with an <sup>b</sup> *If*; if they be true: For he dares not say of or on. But welfare Cardinal \* *Baronius*; who being not a little moved with indignation, to see such lewd Companions go about to strengthen the cause of the Church, by such lewd means, (the Church remaining ever the Pillar and Foundation of all Truth), cries out upon the Author of them: And <sup>d</sup> wishes, that all such cozening Companions were banished out of the Catholick World, which by lies think to strengthen, but indeed do weaken, the Cause of the Church, when it seems to be in danger of falling.

<sup>a</sup> *Valde mihi*  
*ee Epistola*  
*sunt suspecta,*  
*Bellar. Tom. 1.*  
*p. 15. <sup>b</sup> Si*  
*forte ille Epistola*  
*verae sunt, ni-*  
*hil enim affir-*  
*mo, lb. 816.*  
*\* Improbe in-*  
*probis finis*  
*impostor, ve-*  
*hermentius o-*  
*nim contra-*  
*veor in eos,*  
*qui mendaciis*  
*labefaciunt,*  
*quam se pu-*  
*tant suffulcisse,*  
*Dei Ecclesiam,*  
*columnam &*  
*firmamentum*  
*veritatis, Bar.*  
*Tom. 5. 456.*  
<sup>d</sup> *Eant procul*  
*à fidelium cœ-*

*tu—longeque longius exulent à Catholico orbe, qui quæ corrumpere vi-*  
*dentur, mendaciis suffulcire nituntur, Bar. Tom. 7. p. 154.*

*Urged*

By *Bellarmin.* Tom. 1. pag. 815.  
*Harding* in his Detection of Mr. *Jewel's*  
 lies, pag. 172.

*The*

## The 187 Treatise.

Saint Isidorus lived in the year 620.  
*Lib. De vita & morte sanctorum,*

## Censured

<sup>b</sup> Isidorus, *five*  
*alius sit Au-*  
*Hor. Bar.*

Martyr. Jan. 4.

pag. 12.

<sup>b</sup> Non putatur ejus illud opus, Id. Mar. 22. pag. 136. & Sept. 21.  
 pag. 420.

<sup>a</sup> To be Isidores, or some others;  
<sup>b</sup> but rather thought not to be his  
 doing.

## To prove

1. Peters Su-  
 premacy <sup>a</sup>.

2. Melchise-  
 deck a Type of  
 Christ <sup>b</sup>.

## Urged

By Coccins, Tom. 1. pag. <sup>a</sup> 821.  
 Tom. 2. <sup>b</sup> 682. Bar. Tom. 1. pag 325.  
 357. 370. 423.

# The Names of the Authors, whose Books are Censured.

- A** *Bdias*, pag. 1.  
*Ambrosius*, pag. 31.  
*Amphilochius*, pag. 44.  
*Anicetus*, pag. 14.  
*Arnobius*, pag. 26.  
*Athanasius*, pag. 28.  
*Augustinus*, pag. 54.  
*Basilius Mag.* pag. 42.  
*Bonifacius*, Pope, pag. 95.  
*Chrysostomus*, pag. 85.  
*Clemens Romanus*, pag. 3.  
*Cyprianus*, pag. 17.  
*Cyrillus Alex.* pag. 90.  
*Damasus*, Pope, pag. 30.  
*Dionysius Areop.* pag. 8.  
*Dorotheus*, pag. 30.  
*Epiphanius*, pag. 45.  
*Eucherius*, pag. 92.  
*Ensebius Emiff.* pag. 93.  
*Hicronymus*, pag. 45.

H

Hor-



*Hormisdas*, pag. 90.

*Innatus*, pag. 13.

*Isidorus*, pag. 96.

*Junilius*, pag. 91.

*Justinus Martyr*, pag. 13.

*Linus*, Pope, pag. 2.

*Marcellus*, Pope, pag. 27.

*Marcus*, Pope, pag. 28.

*Greg. Nyssenus*, pag. 43.

*Origenes*, pag. 15.

*Zeno*; pag. 26.

*A brief Table, wherein is declared  
the use, that Papists make of these  
Bastard Treatises.*

**T**O prove the Book of *Wisdom* to be Authentical, see *Treatise 3. Sect. 7. treat. 7. sect. 38. treat. 9. sect. 1. and treat. 181. sect. 1.*

The Book of *Judith* to be Authentical, *treat. 3. sect. 8. and treat. 16. sect. 1.*

The History of *Susanna*, *treat. 3. sect. 9. treat. 9. sect. 2. treat. 37. sect. 3. and treat. 69. sect. 1.*

The Book of *Baruch* to be Canonical, *treat. 3. sect. 1. treat. 37. sect. 3. treat. 58. sect. 1. treat. 147. sect. 1.*

The Song of the Three Children, *treat. 37. sect. 4. and treat. 88. sect. 1.*

The Book of *Ecclesiasticus*, *treat. 141. sect. 2.*

The Book of *Toby*, *treat. 148. sect. 1. treat. 158. sect. 2.*

The History of *Bell*, *treat. 3. sect. 7. and treat. 37. sect. 6.*

The Book of the *Macchabees*, *treat. 3. sect. 8. treat. 7. sect. 39. treat. 14. sect. 2. treat. 37. sect. 7.*

Scripture hard to be understood, *treat. 4. sect. 3.*  
*treat. 9. sect. 1. treat. 89. sect. 8. treat. 113. sect. 1.*

Scripture not sufficient to Salvation, *treat. 7.*  
*sect. 40. treat. 87. sect. 5. treat. 184. sect. 1.*

Traditions necessary, *treat. 7. sect. 27. treat.*  
*46. sect. 5. treat. 66. sect. 2. treat. 80. sect. 6. treat.*  
*86. sect. 3. treat. 87. sect. 3. treat. 106. sect. 2.*

Service should not be in the Vulgar Tongue,  
*treat. 7. sect. 4.*

To prove Peter's Supremacy, *treat. 1. sect. 3.*  
*treat. 2. sect. 2. treat. 3. sect. 2. treat. 9. sect. 3.*  
*treat. 37. sect. 8. treat. 38. sect. 2. treat. 43. sect.*  
*3. treat. 47. sect. 5. treat. 48. sect. 1. treat. 68.*  
*sect. 1. treat. 87. sect. 4. treat. 147. sect. 2. and*  
*treat. 187. sect. 1.*

Peter's Succession, *treat. 3. sect. 38. treat. 4.*  
*sect. 7. treat. 5. sect. 10. treat. 53. sect. 1. treat.*  
*87. sect. 6. treat. 147. sect. 11.*

The Church founded on Peter, *treat. 5. sect.*  
*11. treat. 68. sect. 2. treat. 73. sect. 1. treat. 88.*  
*sect. 2. and 7.*

The Popes Supremacy, *treat. 12. sect. 3. treat.*  
*40. sect. 2. and treat. 47. sect. 6.*

The Pope judge of all Controversies, *treat. 94.*  
*sect. 4. treat. 106. sect. 3.*

All Appeals to Rome, *treat. 12. sect. 2. treat.*  
*39. sect. 1.*

Antiquity of the word Pope, *treat. 10. sect. 1.*

Priests above Kings, *treat. 3. sect. 34. treat.*  
*5. sect. 9.*

The Pope above Princes, *treat. 93. sect. 1.*

*Antichrist, to be a certain Person, treat. 41.  
sect. 9. treat. 52. sect. 1. treat. 173. sect. 2.*

*Constantine's Baptism, by Sylvester, treat. 44.  
sect. 2.*

*Liberius no Arian, treat. 44. sect. 3.*

*The Church of Rome, the true Church, treat.  
101. sect. 2.*

*The Church visible, treat. 184. sect. 2.*

*Prayers to Angels, treat. 138. sect. 2.*

*Angels know all things, treat. 116. sect. 3.*

*Saints departed know all things, treat. 41.  
sect. 2. treat. 123. sect. 1.*

*Canonizing of Saints lawful, treat. 7. sect. 24.  
treat. 57. sect. 1.*

*Worship and Invocation of Saints, treat. 3.  
sect. 5. treat. 7. sect. 32. and 37. treat. 13. sect.  
1. treat. 21. sect. 2. treat. 57. sect. 2. treat. 63. sect.  
2. treat. 138. sect. 3. treat. 147. sect. 9.*

*Saints in Heaven pray for us, treat. 5. sect. 8.  
treat. 7. sect. 23. treat. 14. sect. 1. treat. 21. sect.  
1. treat. 40. sect. 1. treat. 43. sect. 1.*

*The Virgin Mary to be Worshipped, treat. 19.  
sect. 2. treat. 147. sect. 14.*

*Without Sin, treat. 11. sect. 2. treat. 19. sect.  
1. treat. 38. sect. 1. treat. 99. sect. 3.*

*Her Assumption, treat. 102. sect. 1. treat. 109.  
sect. 1. treat. 154. sect. 1.*

*Prayer to the Virgin Mary, treat. 62. sect. 3.  
treat. 63. sect. 1. treat. 138. sect. 1.*

*The three Kings of Colein, treat. 99. sect. 12.  
treat. 104. sect. 1.*

1021. *Bastard Treatises brought to prove,*

Worshipping of Relicks, *treat. 3. sect. 6. treat. 7. sect. 25. treat. 11. sect. 3. treat. 43. sect. 2. treat. 88. sect. 12. treat. 128. sect. 8.*

The frequent use and Worshipping of the Cross, *treat. 3. sect. 2. treat. 7. sect. 35. treat. 11. sect. 1. treat. 7. sect. 1. treat. 70. sect. 1. treat. 99. sect. 2.*

Worshipping of Images, *treat. 7. sect. 26. treat. 41. sect. 3. treat. 42. sect. 2. treat. 44. sect. 1. treat. 96. sect. 1. treat. 99. sect. 8. treat. 163. sect. 1.*

Images of God may be made, *treat. 7. sect. 28.*

Miracles necessary, *treat. 147. sect. 10.*

The Seven Orders of the Church, *treat. 3. sect. 30. treat. 6. sect. 3.*

Vows lawful, *treat. 3. sect. 17. treat. 7. sect. 44. treat. 11. sect. 4.*

Voluntary Poverty, *treat. 87. sect. 8. treat. 92. sect. 1. treat. 93. sect. 3. treat. 99. sect. 7. treat. 125. sect. 1. treat. 147. sect. 7. treat. 173. sect. 4.*

Vow of Chastity lawful, *treat. 3. sect. 16. treat. 19. sect. 5. treat. 37. sect. 10. treat. 47. sect. 7. and 8. treat. 79. sect. 3. treat. 87. sect. 7. and 10. treat. 93. sect. 2. treat. 95. sect. 1. treat. 115. sect. 1. and 2. treat. 120. sect. 1. treat. 126. sect. 1.*

Vow of Obedience, *treat. 5. sect. 5. treat. 22. sect. 2. treat. 80. sect. 5. treat. 108. sect. 1.*

Evangelical Counsels, *treat. 19. sect. 4. treat. 56. sect. 1. treat. 95. sect. 3. treat. 102. sect. 2. treat. 134. sect. 2.*

Religious

Religious Orders more perfect, *treat. 7. sect. 15. treat. 56. sect. 2.*

That Children may, without their Parents consents, enter into a Religious House, *treat. 89. sect. 4. treat. 125. sect. 2.*

Orders of Monks, *treat. 7. sect. 16. treat. 41. sect. 5.*

Shaving of Priests, *treat. 3. sect. 42. treat. 7. sect. 45. treat. 12. sect. 1. treat. 118. sect. 1.*

Single life of Priests, *treat. 3. sect. 31. treat. 6. sect. 4. treat. 35. sect. 1. treat. 47. sect. 3. treat. 53. sect. 3. treat. 56. sect. 4. treat. 63. sect. 3. treat. 94. sect. 3. treat. 147. sect. 5. treat. 148. sect. 1. treat. 152. sect. 2. treat. 159. sect. 1. treat. 171. sect. 1.*

Auricular Confession, *treat. 5. sect. 6. treat. 16. sect. 2. treat. 60. sect. 2. treat. 60. sect. 1. treat. 61. sect. 2. treat. 80. sect. 1. treat. 128. sect. 1. treat. 144. sect. 1. treat. 155. sect. 1. treat. 163. sect. 2. treat. 165. sect. 2.*

Canonical Hours, *treat. 3. sect. 22. treat. 89. sect. 3. treat. 149. sect. 3.*

Power of Exorcists, *treat. 3. sect. 4. treat. 4. sect. 2. treat. 7. sect. 36. treat. 128. sect. 3. treat. 147. sect. 12.*

Consecrating of Altars, *treat. 3. sect. 24. treat. 7. sect. 9.*

The Antiquity of the Mass, *treat. 1. sect. 1.*

The Sacrifice of the Mass, *treat. 3. sect. 23. treat. 7. sect. 2. treat. 8. sect. 2. treat. 8. sect. 1. treat.*

104 *Bastard Treatises brought to prove,*

24. sect. 3. treat. 38. sect. 6. treat. 41. sect. 10.  
treat. 44. sect. 4. treat. 53. sect. 7. treat. 55. sect. 2.  
treat. 62. sect. 1. treat. 84. sect. 1. treat. 88. sect. 13.  
treat. 99. sect. 5. treat. 182. sect. 2. treat. 185.  
sect. 2.

Transubstantiation, treat. 3. sect. 22. treat. 6.  
sect. 1. treat. 7. sect. 13. treat. 24. sect. 2. treat. 38.  
sect. 5. treat. 42. sect. 3. treat. 47. sect. 4. treat. 80.  
sect. 2. treat. 87. sect. 1. treat. 88. sect. 6. treat. 89.  
sect. 6. treat. 94. sect. 1. treat. 97. sect. 1. treat. 99.  
sect. 6. treat. 141. sect. 3. treat. 147. sect. 6. treat.  
165. sect. 3. treat. 185. sect. 3.

Adoration of the Host, treat. 7. sect. 12. treat.  
24. sect. 1. treat. 53. sect. 4. treat. 64. sect. 1.  
treat. 99. sect. 13.

Private Communions, treat. 7. sect. 10. treat.  
94. sect. 6.

Water mingled with Wine, treat. 3. sect. 36.  
treat. 101. sect. 1. treat. 128. sect. 4. treat. 185.  
sect. 4.

Sacrament under one kind, treat. 3. sect. 37.  
treat. 7. sect. 18. treat. 24. sect. 7. treat. 84. sect. 3.  
treat. 87. sect. 9. treat. 173. sect. 1. treat. 185.  
sect. 7.

The Mass, a propitiatory sacrifice for the Dead,  
treat. 7. sect. 14. treat. 24. sect. 8. treat. 13. sect.  
2. treat. 62. sect. 2. treat. 103. sect. 2. treat. 139.  
sect. 1.

That wicked Men eat Christs Body, treat. 24.  
sect. 11. treat. 38. sect. 7. treat. 47. sect. 9. treat.  
132. sect. 1.

Reserving

Reserving of the Sacrament, *treat. 3. sect. 39.*  
*treat. 6. sect. 5. treat. 84. sect. 4.*

Ceremonies of the Mass, *treat. 3. sect. 26. treat.*  
*6. sect. 6. treat. 7. sect. 11. and 21. treat. 11. sect. 7.*  
*treat. 24. sect. 10. treat. 44. sects. 5. 6. and 7.*

The Ceremony of the Paxe, *treat. 7. sect. 21.*

Use of Incense, *treat. 21. sect. 4. treat. 44.*  
*sect. 7.*

Massing Vestiments, *treat. 6. sect. 2. treat. 7.*  
*sect. 20. treat. 147. sect. 3.*

The necessity of Baptism, *treat. 3. sect. 18. treat.*  
*7. sect. 43. treat. 11. sect. 5. treat. 20. sect. 1. treat.*  
*41. sect. 6. treat. 46. sect. 4. treat. 66. sect. 1. treat.*  
*111. sect. 1. treat. 169. sect. 2.*

Children dying unbaptized, punished *pœna*  
*damni, treat. 46. sect. 8.*

Ceremonies of Baptism, *treat. 3. sect. 20. and*  
*43. treat. 7. sect. 8. and 34. treat. 37. sect. 11.*  
*treat. 169. sect. 1.*

The making of the Chrism, *treat. 7. sect. 30.*

The use of Chrism, *treat. 11. sect. 6. treat. 14.*  
*sect. 3. treat. 26. sect. 2. and 7.*

Chrism in Baptism, *treat. 3. sect. 41. treat. 4.*  
*sect. 6. treat. 7. sect. 1. and 19. treat. 11. sect. 8.*  
*treat. 44. sect. 9. treat. 117. sect. 1.*

More Sacraments than two, *treat. 7. sect.*  
*33. treat. 22. sect. 4. treat. 24. sect. 6. treat. 26.*  
*sect. 5.*

Indeleble Character of the Sacraments, *treat.*  
*7. sect. 5. treat. 89. sect. 2.*

That



That the Sacraments confer grace, *ex opere operato*, treat. 22. sect. 3. treat. 24. sect. 9. treat. 88. sect. 8. treat. 106. sect. 1.

The Sacrament of Confirmation, treat. 3. sect. 21. treat. 7. sect. 29. treat. 25. sect. 2. treat. 26. sect. 6. treat. 84. sect. 2.

The Sacrament of Matrimony, treat. 3. sect. 33. treat. 19. sect. 6. treat. 49. sect. 3. treat. 89. sect. 5. treat. 181. sect. 2.

The Sacrament of Orders, treat. 3. sect. 40. treat. 7. sect. 31. treat. 25. sect. 1. treat. 47. sect. 1. treat. 49. sect. 2. treat. 53. sect. 2. treat. 94. sect. 2. treat. 147. sect. 4. and 8.

The Sacrament of Extream Unction, treat. 150. sect. 1. treat. 158. sect. 1. treat. 163. sect. 13. and 4.

The Sacrament of Penance, and the profit, treat. 3. sect. 27. treat. 41. sect. 7. treat. 55. sect. 3. treat. 60. sect. 2. treat. 61. sect. 2. treat. 79. sect. 2. treat. 80. sect. 4. treat. 98. sect. 1. treat. 100. sect. 1. treat. 101. sect. 3. treat. 103. sect. 1. treat. 128. sect. 6. treat. 144. sect. 3. treat. 145. sect. 1. treat. 165. sect. 1. treat. 178. sect. 1.

Satisfactions for Sins, treat. 3. sect. 28. treat. 60. sect. 3. treat. 79. sect. 4. treat. 145. sect. 2. treat. 185. sect. 6.

The Doctrine of Merits, treat. 1. sect. 5. treat. 131. sect. 1. treat. 155. sect. 3. treat. 173. sect. 6.

Fasting meritorious, treat. 3. sect. 12. treat. 23. sect. 1. treat. 46. sect. 6. treat. 56. sect. 3. treat. 77. sect. 1. treat. 78. sect. 2. treat. 88. sect. 5. and 10. treat. 128. sect. 7. treat. 147. sect. 13. treat. 155. sect. 2. treat. 167. sect. 1.

Lent Fast, after the Popish manner to be observed, *treat. 3. sect. 13. and 14. treat. 78. sect. 1. treat. 121. sect. 1.*

Almsdeeds meritorious, *treat. 3. sect. 15. treat. 36. sect. 1. treat. 80. sect. 3. treat. 99. sect. 4.*

Faith alone insufficient, *treat. 4. sect. 5. treat. 7. sect. 42. treat. 38. sect. 4. treat. 46. sect. 3. treat. 54. sect. 1. treat. 86. sect. 2. treat. 87. sect. 1. treat. 88. sect. 4. treat. 89. sect. 7. treat. 116. sect. 1. treat. 164. sect. 1.*

Distinction of Sins, *treat. 3. sect. 10. treat. 31. sect. 1. treat. 41. sect. 4. treat. 46. sect. 2.*

Purgatory, *treat. 3. sect. 7. treat. 5. sect. 7. treat. 15. sect. 1. treat. 17. sect. 2. treat. 47. sect. 2. treat. 63. sect. 4. treat. 144. sect. 2. treat. 185. sect. 5.*

Prayers for the Dead, *treat. 7. sect. 6. treat. 37. sect. 12. treat. 41. sect. 8. treat. 152. sect. 1.*

The Treasure of the Church, *treat. 144. sect. 4.*

Concupiscence no Sin, *treat. 25. sect. 3. treat. 46. sect. 7. treat. 120. sect. 2. treat. 173. sect. 6.*

Free-will, *treat. 1. sect. 4. treat. 3. sect. 9. treat. 4. sect. 4. treat. 7. sect. 41. treat. 9. sect. 4. treat. 11. sect. 9. treat. 19. sect. 3. treat. 37. sect. 9. treat. 38. sect. 3. treat. 59. sect. 1. treat. 83. sect. 1. treat. 88. sect. 3. treat. 95. sect. 2. treat. 103. sect. 2. treat. 115. sect. 3. treat. 128. sect. 5. treat. 134. sect. 1. treat. 142. sect. 1. treat. 157. sect. 1.*

That

168 *Bastard Treatises brought to prove,*

That a Man may fulfil the Law, *treat. 22. sect. 1. treat. 80. sect. 7. treat. 106. sect. 4.*

Supererogation, *treat. 50. sect. 1.*

That a Man may fall from Grace, *treat. 45. sect. 9. treat. 134. sect. 3.*

No certainty of Salvation, *treat. 47. sect. 10.*

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*Of these Bastard Treatises, some  
were Written, by*

**U**ncertain Authors, as *Treatise, 4. 131. 132. 135, 168, 182.*

Monks and Fryers, as *treat. 116. 147, 174.*

Courtiers or Lawyers, as, *treat. 111.*

Idle People, as, *treat. 135.*

Men unlearned, as, *treat. 125. 127, 139, 151. 160, 163.*

Students, for exercise sake, as, *treat. 41. 113. 124, 133, 136, 160.*

Lay-men, as, *treat. 108. 152.*

That are

Scarce Latin, as, *treat. 38: 101.*

Erroneous in Opinions, as, *treat. 129. 139, 143. 143, 174.*

Heretical

2. *fact* Heretical, as, *treat.* 45. 59, 80, 115, 128, 129, 147, 173.

*st.* 45 Fabulous and lying, as *treat.* 2. 43, 44. 99. 102, 118, 148, 149, 152, 186.

*t.* 10 Fained, as, *treat.* 1. 40.

Abſurd, as, *treat.* 56. 164.

Of no great Moment, as, *treat.* 162: 180.

Corrupted, as, *treat.* 39.

Of no certain credit, as, *treat.* 10. 12, 35, 18, 36, 45, 57, 78, 79.

*ſom.* Certainly falſe, as, *treat.* 4. 11, 32, 33, 34, 37, 38, 41, 42, 83, 84, 85, 98, 100, 117, 144, 154.

Faſſely aſcribed unto the Fathers, to gain credit, as, *treat.* 3. 7, 13, 14, 17, 31, 45, 81, 82; 109, 110, 120, 134, 145, 184:

*.132* Found in the Old Manuſcripts, and yet were never written by them; as, *treat.* 14. 60, 80. 82, 41, 180, 7, 8, 9, 14. 46, &c. 56, 60, 79, 108, 109, 116, 117, 119, 128, 129, 133, 134, 137, 138, 140, 142, 144, 146, 147, 152, 153, 156, 157, 158, 159, 160, 161, 163, 164, 168, 45, 44, 185, 86, &c. 99, 102.

*155* Intituled to Greek Authors, being firſt written in Latin; as, *treat.* 169. 185.

*113* Full of Contradictions, as *treat.* 44. 158. 144.

The same Treatises ascribed to divers Authors  
wandering about in all their Names: As,

*Virtutum & vitiorum con-*  
*flictus*, is ascribed

To { Ambrose.  
Augustine.  
Leo.  
Gregory.  
Bernard.

*Ep. ad Demetriadem.*

To { Ambrose.  
Hierome.  
Augustine.  
Julian the Pelagian.

*De singularitate clericorum.*

To { Cyprian.  
Origen.  
Augustine.

*De 12. Abusibus seculi.*

To { Cyprian.  
Augustine.  
Hugo. de S. Viç.

*Fragmentum in 2. 1a c. Cas*

To { Origen.  
Hierome.  
Ambrose.

*De Ecclesiasticis dogmatibus.*

To { Augustine.  
Genadius.  
Tertullian.

*De essentia Divinitatis.*

To { Hierome.  
Augustine.  
Eucherius.

*De ascensione Helie.*

To { Chrysostome.  
Hierome.  
Euseb. Emiffenus.

*Sermo in Festivitate omnium  
Sanctorum.*

To { Augustine.  
Alcuine.  
Odo, Abbat of Clem.

*De Cardinalibus Christi op-  
eribus.*

To { Cyprian.  
Arnaldus Bonavilla-  
censis.

*Ser. 9. 37. 72. in vet. Edit.  
Ambros.*

To { Ambrose.  
Augustine.

*Ser. 69. & 73.*

To { Ambrose.  
Maximus.

*De vocatione Gentium.*

To { Ambrose.  
Prosper.

*De Triplici habitaculo*

To { Augustine.  
Bernard.

*De igne purgatorio.*

To { Augustine.  
Cassiodorus.

*De Patientia.*

To { Augustine.  
Cyprian.

*Tractatus de filio prodiga.*

To { Hierome.  
Chrysostome.

*De Antichristo.*

To { Augustine.  
Rabanus.

*Sermo de S. Mathia.*

To { Augustine.  
Authpertus.

*De anima & spiritu.*

To { Augustine.  
Hugo de S. Victore.

*De Continentia.*

To { Augustine.  
Hugo de S. Victore.

*De substantia dilectionis.*

To { Augustine.  
Hugo de S. Victor.

*Scala Paradisi.*

To { Augustine.  
Bernard.

*De fide ad Petrum.*

To { Augustine.  
Fulgentius.

*Homiliae in Leviticum.*

To { Cyril.  
Origen.

*In aliquot capitula Genesys Sc.*

To { Iulius.  
Beda.

<p>To { Augustine. Bernard.</p> <p>To { Augustine. Bernard.</p> <p>To { Augustine. Bernard.</p>	<p>To { Augustine. Bernard.</p> <p>To { Augustine. Bernard.</p> <p>To { Augustine. Bernard.</p>
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## The Second Part.

### Corruption of the true FATHERS.

*The First Notorious Corruption out of S. Cyprians Book, de Unitate Ecclesiæ, cap. 3.*

**T**O Peter, our Lord after his Resurrection, saith: *Feed my Sheep*, and buildeth his Church upon him *alone*:

And to him he gave the charge of Feeding his Sheep. And although after his Resurrection he gave his Power alike to all, saying, *As my Father sent me, so send I you; Take the Holy Ghost; if you remit to any their Sins, they shall be remitted, &c.* Yet to manifest Unity, he constituted one Chair, and disposed by his Authority, the Origin, or Fountain of the same, beginhing at one: The rest of the

I

Apostles

Loquitur Dominus ad Petrum: Ego tibi dico, inquit, &c. Et iterum eidem post resurrectionem suam dicit: *Pasce Oves meas.* Super (illum) unum ædificat Ecclesiam suam, & illi pascendas mandat oves suas. Et quavis Apostolis omnibus post resurrectionem suam potesta-



tem tribuat & dicat: Sicut misit me Pater, & ego mitto vos, accipite Spiritum Sanctum. Si cui remiseritis peccata, remittentur illi; Si cui tenueritis, tenebuntur: Tamen ut unitatem manifestaret, (*unam Cathedralam constituit, &*) unitatis ejusdem originem ab uno incipientem sua autoritate disposuit. Hoc erant utique & cæteri Apostoli, quod fuit Petrus, pari confortio præditi

& honoris & potestatis, sed exordium ab unitate proficiscitur. (*Primatus Petro datur*) ut una Christi Ecclesia (*& Cathedra una*) monstretur (*& Pastores sunt omnes, sed grex unus ostenditur, qui ab Apostolis omnibus unanimi consensione pascitur.*) Quam unam Ecclesiam etiam in Cantico Canticorum Spiritus S. ex persona Domini designat & dicit: Una est columba mea, perfecta mea, una est matri suæ, electa genetrici suæ. Hanc Ecclesiæ unitatem qui non tenet, tenere se fidem credit? Qui Ecclesiæ renititur & resistit, (*qui Cathedralam Petri, super quam fundata est Ecclesia, deserit;*) in Ecclesia se esse confidit? Par. 1607. & Roma 1564.

Apostles were, that Peter was, in equal Fellowship of Honour and Power; but the beginning cometh of Unity. *The Primacy is given to Peter, that the Church of Christ may be shewed to be one, and one Chair. And all are Pastors, but there appears to be but one Flock, which is to be fed by all the Apostles with one consent.* The Unity of which Church, is farthermore described by the Holy Ghost in the Person of our Lord, saying: *My Love, my Dove, is one, her Mothers only darling, and dear unto her that bare her.* He that holds not the Unity of this Church, doth he think to hold the Faith? He that withstandeth and resisteth the Church, *he that forsaketh Peter's Chair, upon which the Church was built;* doth he trust that he is in the Church?

*Proved.*

**I** Have thought fittest to enter into a due Examination of this place, before

before all others, because it is the first in their accompt, most pregnant in Proof, frequent in Citation, plain in Words. Let one speak for all, saith, \* a Learned and Famous Writer amongst them, *Cyprian, for the rest of the Fathers, in time more ancient, in Learning more Excellent, and in the Honour and Dignity of Martyrdom, far exceeding the rest*: And then he comes in with these Words, before alleged. Which being taken as they are found in the most Ancient and Printed Copies, without any mixture of Papists, (the bane of all good Writers,) *make rather, (as <sup>c</sup> a judicious Writer of our side, hath long since observed,) for an equality of all the Apostles in Power, than for a Supremacy of one*: But the true sense of Cyprian's Words is corrupted, and the Book is farced with such words in the Roman<sup>d</sup> Cyprian, that in shew it makes for Peter's Supremacy, and so for a Supremacy in Power like the Popes, <sup>e</sup> as they teach Men to gather of it. For where it was in Cyprian, that the Church is built upon one, which one (say they) must be understood to be Peter, they have made it to be built upon him alone. Where, in Cyprian, the rest of the Apostles were equal both

\* Verum quam germanè, quam piè ac sanctè ea Christi verba sancti patres semper acceperint, in illar omnium unus sitis idoneus possit esse testis Cyprianus, qui temporis antiquitate, doctrinæ præstantia, martirii denique dignitate & amplitudine cæteros facile antecellere videatur. Bar.Tc. 1. pag. 129.  
<sup>c</sup> D. Ruinold: See his Conference with Hart. pag. 167. &c.  
<sup>d</sup> Printed by Manutius. Anno 1564.  
<sup>e</sup> Stapl. t. princ. doctrin. l. 6. c. 7. Super unum ædificat Ecclesiam, M6. Super illum unum, Manus. Pam. l.

*in Honour and Power unto Peter, but the beginning doth come from Unity; the Roman Cyprian addeth these words, And the Primacy is given unto Peter. Where it was in Cyprian, that Christ did dispose the Original of Unity, beginning from one: The Roman Cyprian addeth, and the Chair to be one. This was well to begin with, That upon Peter alone, the Church is built, that unto him the Primacy is given, that Christ appointed <sup>f</sup> one Chair, and as the Church must be one, so the Chair must be one. Yet because one Chair (in Cyprian's language) doth make no more for the Chair of the Bishop of Rome, than of the Bishop of Carthage: The Cyprian of Antwerp (to help the matter forward,) doth bring in Peter's Chair. And where it was in Cyprian, even in the Roman Print too, He who withstandeth and resisteth the Church, doth he trust himself to be in the Church? The Antwerp Cyprian addeth, he who forsaketh Peter's Chair on which the Church was founded, doth he trust himself to be in the Church? Somewhereas aforetime, S. Cyprian sheweth the Unity of the Church in an equality of Peter, with the rest of the Apostles: Now by good handling he sheweth Peters Primacy; and*

<sup>f</sup> Cathedra una est, unum, viz. unius Ecclesiae ministerium certo Dei mandato enixum. Id. Cypr. Ep. 40. declarat.

and that by good expounding, is the Popes Supremacy. For we must imagine, that by Peter's Chair, is meant the Popes Chair: Which Chair he forsaketh, who is not obedient and subject to the Pope, according unto *Gratian* in the Canon Law. The only difficulty and scruple, that is left to breed a doubt thereof in suspicious Heads, is that clause of *Cyprian*,<sup>h</sup> That Christ gave equal Power to all the Apostles: And the rest were the same that Peter was, endued with like Fellowship both of Honour and of Power. Which Words if they could<sup>i</sup> handsomely take away out of him in some new Print (and why not take away so few, as well as add so many?) then would this be a passing fine place for them to persuade Men, that the Unity of the Church doth presuppose one Chair, to which all Men must be subject, who will be of the Church: And that they (by consequent) are no right Christians, who stand against the Popes Supremacy. Hitherto are the Words of that worthy Writer: With whom fully agreeth my Lord of Winchester, in his Book of to square it unto somewhat: For he hath left out that clause of *Cyprian* touching the Apostles, endued with like fellowship, both of Honour and Power: And instead of these words, but the beginning doth come from Unity: He hath put in these, but the Primacy is given to Peter.

<sup>e</sup> Dist. 93. obedientiam, &c. summo Pontifici: Nec in Ecclesia esse poterit qui cathedram ejus deserit. Unde Cyprianus, qui Cathedram Petri (supra quam fundata est Ecclesia) deserit, in Ecclesia se esse non confidat.  
<sup>h</sup> Apostolis omnibus post resurrectionem suam parem potestatem tribuat. Et, hoc erant ceteri Apostoli quod fuit Petrus, pari consortio præditi & honoris & potestatis.

<sup>i</sup> The Cambren copy was tampering about it,

\* See Fulk in  
his *Annotat. on*  
the new Test. p.  
328. & p. 617.

<sup>1</sup> By Baronius  
To. 1. pag. 129.  
Bellarm. Sta-  
pleton contr. 2.  
l. 6. c. 3. p. 217.  
The Rhemists  
in Joh. 21.

Greg. de Va-  
lencia. Anal.  
lib. 7. pag 53.  
Peter Cotton,  
Tom. 1. 367.  
Leon. Coq. ex-  
am. P. 2. 1. mon.  
Jac. 1. R. p. 288.

<sup>m</sup> The Roman  
Print is follow-  
ed at Antwerp,  
the Antwerp  
at Paris, the  
Paris other-  
where perhaps,  
and the newer  
the worse, and  
the worst ac-  
counted best,  
Rain. Conf. pa.  
171. <sup>n</sup> See

the Print of  
Spire 1477.  
Bas. 1520. Bas.  
1525 & 1530.  
Edit. Jo. Cau-  
chii Col. 1520.  
Remboltus Co-  
sterius, Eras-  
mus Gry-

phius, &c. <sup>o</sup> The antientest printed Copy is in Magdalen Col. in Ox-  
ford. Printed at Spire, An. 1477. Pamelius quotes another as antient.

P See the Table as well of the printed as of the Manuscript Copies which  
be used in revising of Cyprian's Works,

Obedience, pag. 65. 66. besides sundry  
k others that have taken just excep-  
tion to these Words, by them so of-  
ten <sup>l</sup> alleged and repeated, that scarce  
any Writer of their side fails in the  
main Ocean of Controversies, but he  
toucheth at this point. It is the very  
Anchor of their Ship, the Pillar of  
their Church, the ground of their  
Supremacy. Let us hear therefore  
what can be said in defence of <sup>m</sup> their  
new Additions and Changings, in  
their late Editions and Printings of  
*Cyprian*: Our law condemns no Man  
before he be heard. Do the <sup>n</sup> most  
Copies Printed, read as they do?  
We have almost Thirty several Edi-  
tions, for less than Three. Do the  
ancient Prints make for them? Not  
one, and yet he hath been oftner and  
<sup>o</sup> longer Printed than any other of  
the Fathers. Do the ancient Writ-  
ten Copies, but especially the Parch-  
ments, speak for them? No, nor  
these neither. Let *Pamelius* himself  
testifie for both. How many Printed  
Copies used he, in his Revision of *Cy-  
prians* Works, that were before the  
Year of our Lord 1564? P 8 or 9.

How

How many ancient *Manuscripts*? 9 or 10. In which of these did he find the Popes *super-Apostolical Power*, his Chair, his Primacy? Verily in none but in one, and that such a one, *as they durst not follow (for very shame) throughout, but in some few places which made for the Popes advantage.* How call you this Copy? Where was it found? <sup>¶</sup> In an old *Abby* at *Cambron*, written by some blind Monk or other: For he could not see this clause, that the Apostles were *endued with like Fellowship both of Honour and Power*, but <sup>¶</sup> hath clean left it out; and instead of these words, *but the beginning doth come from Unity: He hath put in these, but the Primacy is given to Peter.* The Writer of this Copy may seem to be very old, for, you see, he begins to dote. <sup>¶</sup> But I hear of another ancient Copy in *Bavaria*, a very especial good Copy, (for so it must needs be, if it make for the Popes Supremacy,) and yet I must needs tell you before hand, <sup>¶</sup> from the Jesuits own mouth, that well it may agree with the *Cambron* written, or printed *Pamelian*, in the meaning: But surely it <sup>¶</sup> differs much in the order and placing of the Words. I will set down the words truly, as the Jesuit hath related them.

Jo. Rain. Conf. pag. 168.

<sup>¶</sup> Codex MS. Abbatiae Cambronensis in Hannonia omnium optimus, *Pamel.*

<sup>¶</sup> As *Pamelius* sheweth, Annot. in Cypr. de unitate Ecclesiae 14. pag. 261.

<sup>¶</sup> Nec illud præteribo, me in Bavarica Bibliotheca incidisse in membranaceum manu exaratum optimæ notæ exemplar Cypriani. *Gresl. lib. 2. de jure & more prohib. lib. c. 7. pag. 303.*

<sup>¶</sup> Deprehendi Codicem illum perantiquum, sententia quidem, si non verbis aut ordine verborum, cum *Pameliana* Editione consentire. *Ib.* <sup>¶</sup> There is a difference in words also, not in order only.

\*Loquitur Dominus ad Petrum: Ego dico tibi, inquit, Quia tu es Petrus, &c. Paulo post. Et idem post resurrectionem suam dicit: Pasce Oves meas. Super unum ædificat Ecclesiam, & illi pascendas oves mandat. Et quamvis Apostolis omnibus parem tribuat potestatem, unam tamen Cathedram constituit, & unitatis originem creationis suæ autoritate disposuit. Hoc erant utique & cæteri quod Petrus, sed primatus Petro datur, ut una Ecclesia & Cathedra una consistretur, & Pastores sunt omnes, sed grex unus constituitur, qui ab Apostolis omnibus unanimes confessione pasceatur: Hanc & Pauli unita-

\* Our Lord speaketh unto Peter: I say unto thee, because thou art Peter, &c. and a little after, and the same after his Resurrection, saith: Feed my Sheep, He builds his Church upon one, and commands him to feed his Sheep. And although he give equal power to all the Apostles; yet he appoints one Chair, and disposeth the beginning of Unity by the Power of this Speech. The rest of the Apostles were that Peter was, but the Primacy is given to Peter, that the Church may be shewed to be one, and one Chair. And all are Pastors, but there is but one Flock, which is to be fed by all the Apostles with one consent. And this Unity of Paul, he that holdes not, doth he think to hold the Faith? He that forsaketh Peter's Chair, upon which the Church was built, doth he trust that he is in the Church? He hath built his Church upon one. And although after his Resurrection he gave his Power alike to all, saying: As my Father sent me, so send I you, take the Holy Ghost, if you remit to any their Sins, they shall be remitted, if you bind them they shall be bound: Yet to manifest Unity, he disposeth by his Authority the origin or fountain of the same, beginning of one. The rest of the Apostles were that Peter

Peter was, in equal Fellowship of Honour and Power: But the beginning commeth of Unity, that the Church of Christ may be shewed to be one, with one Church in the Canticle of Canticles, &c.

tem, qui non tenet, tenere se fidem credit? qui Cat'edram Petri, super quam fundata Ecclesia est, deserit, in Ecclesia se esse

confidit? Super unum ædificavit Ecclesiam. Et quamvis Apostolis omnibus post resurrectionem suam parem potestatem tribuat & dicat, Sicut misit me Pater, & ego mitto vos: Accipite Spiritum Sanctum; si cujus remiseritis peccata, remittentur illis, si cujus tenueritis, tenebuntur: Tamen ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem sua autoritate disposuit. Hoc erant utique & cæteri Apostoli quod fuit & Petrus, pari consortio præditi & honoris & potestatis: Sed exordium ab unitate proficiscitur, ut Ecclesia Christi una monstretur, quam unam Ecclesiam etiam in Cantico Canticorum, &c. *Hæc ex Bavarico Cod.*

Thus far *Gretser*, with his exceeding ancient Copy of *Bavar*: or rather he goeth not very far, but tосeth and tumbleth up and down like a Horse in a Mill. We will not call his credit, but his judgment, in question. You see the World goes hard with the *Jesuit*, when this Copy must be fet from *Bavaria* to justify the *Cambron*, and both of them brought to testifie for the *Roman*, the *Roman* for the Supremacy: yet well fare the *Cambron*, that hath all that it should have for *Peter's* Supremacy, though it have nothing, or little, of the Apostles Equality; but this is mistaken not only in that, but in sundry other things,



Hanc & Pauli  
unitatem qui  
non tenet.  
Cod. Bavar.  
Luc. 13. 30.

<sup>b</sup> There is no  
one sentence in  
its due place, or  
proper words  
cited.

OVID.

<sup>c</sup> The Author  
of the grounds  
of the old Reli-  
gion and the  
new, in his an-  
swer to Cra-  
shaw, pag. 223.

things, taking *Paul* for *Peter*, one sentence for another, and, according to the Method of the Gospel, hath placed *the first last, and the last first*. I wonder the modest *Jesuit* blushed not to see so <sup>b</sup> many and so foul mistakings, within the compass of so few lines. Either bring better Copies than these out of your Store-house of Antiquity, the *Vatican*, *Sfortian*, *Florentine*, or *Venice*, from either *Germany*, *Spain*, *France* or *England*; or else take back these Witnesses again. *Hi quoque habent artes, quaque jubentur, eunt*: These were hired to speak anything, and have more cunning in them, than that we should relie upon the credit of them alone. For, say, Is there more credit to be given to these two Copies, (which, whether there be any such, or so ancient, must rest upon the Faith of a *Jesuit*) than to all the *Manuscript* Copies throughout the World? which, *without doubt*, <sup>c</sup> saith one of their own side, *be some hundreds*. I have often wondred with my self, how they could let pass such a place of great advantage for establishing the Supremacy, unsought for so long. Surely if they have not taken pains to view the places, and compare them with the

the best Originals, they are very negligent in a case, that so nearly toucheth their best Tenure, which is *in Capite*. If they have collated the places, (as they are indeed most industrious, compassing Sea and Land to compass their desires) having better means, and greater opportunity to do good in this kind, than any other Order amongst them that I know, (for they have store of Libraries, and abound in ancient *Manuscripts*) let them speak the Truth on Gods Name. Is *Cyprian* for their Supremacy, in his Book *De Unitate*? (not to argue from the Title, *which proves the Unity of the Church, and not the Supremacy of the Pope.*) Are these Sentences found in any of those choice Copies? Not in one; their deep silence proves as much. Or would they deal with us plainly, they find not these Sentences, by us justly challenged of falshood, to be in all, or any, of their ancient written Copies. For proof whereof, although we cannot directly say, yet we may probably conjecture as much, in that we find not, in all our ancient written Copies, any such Sentences (especially such as make for the Popes Supremacy,) which are to be seen in the *Roman*

<sup>d</sup>Two Copies in the great Library at Lambeth, two in the New Col. in Oxford, one in Lincoln-Col. Library, another in the Publick Library, the 7th at Salisbury in the old Library, the 8th at Benet Col. in Cambridge.

<sup>e</sup>Si auferantur, nihil perit de sensu & contextu verborum. *Bell. lib. 2. de Sacram. Eu- char. cap. 22. pag. 618, out of Sixtus Sen.*

<sup>f</sup>Hosius Copy reads, Hic Petro primatus datur : Pamelius leaving both hic, and & ; Petro primatus datur.

man or Pamelian Copies of this Book, I have seen eight <sup>d</sup> very ancient Manuscripts, and can speak of my certain knowledge, that none of these have any such matter, as may lead us to think that they were once in the Text, and were afterwards left out by negligence, or thrust out of set purpose. For according to *Bellar- mine's Rule*, which is indeed an excellent Rule or Square to measure such like Sentences by, <sup>e</sup> *Take these Words away, and there will be no want of them* ; as much is clearly proved, as was at any time intended by *Cyprian* touching the Unity of the Church, and no more : Add these Words unto the Text, and they will stand out of order, as if they had never seen the Text before, and cannot be shuffled in, but with <sup>f</sup> much ado. Thus we have seen the best learned Papists shrewdly plunged in defending this inexcusable and palpable corruption of *Cyprian* : Stay a while, and you shall see some clean over Head and Ears. Surely, if they could have but dreamed that the maintenance of this place would have proved so dangerous and troublesom unto them, they would doubtless have done as wise Captains are wont to do, rather have

have quitted the place at the first, than to have been thrust out of it afterwards with shame and dishonour. But I hear of two that go about to repair the breaches, and to build up the decayed Walls again; the one an <sup>a</sup> *English-Man*, the other *Dutch*; the one in *Latin*, the other in the *Vulgar Tongue*; the one a Man of great Name, the other without either Name or Fame; the one calls himself *James Gretser* a *Jesuit*, the other shall go under the Name of an *Unknown Author of a Treatise of the Grounds of the Old and New Religion, Printed Anno Dom. 1608.* Where you may observe that the Authors Name is purposely obscured, and the place where the Book was printed concealed, a sign of no good meaning, as the <sup>b</sup> learned Cardinal sheweth <sup>c</sup>: *For every one that doth ill, hateth the light, and cometh not to the light, that his works may not be controlled. But he that doth verity, cometh to the light that his works may be made manifest, because they were done in God.* We will begin first with the *Jesuit*, the occasion of whose untempered dawbing of this place, must first be carefully weighed.

<sup>a</sup> The Author of the grounds of the old Religion and of the new, in the very conclusion of the Book in his answer to M. Crathaw's Book of Romish Forgeries and Falsifications.

<sup>b</sup> Jac. Gretser. de jure & modo prohib. lib. malos, lib. 2. cap. 7. the Contents of that Chapter. Refutatur impudentia Anglicusdam Calviniani vociferantis, scripta patrum a Catholicis depravari. p. 297.

<sup>c</sup> Hæc sanè non boni operis argumenta sunt. Bell. in Tr. adversus Barclaium in Præf.

Amongst

Amongst some few small *Treatises*, which it hath pleased the Almighty to make me the Pen-man of, it hath so pleased his Divine Power, (to whom be the praise) that I have published a <sup>d</sup> *Catalogue of the Manuscript Books of Oxford, and Cambridge*; by publishing whereof I had thought to have done a Work very acceptable unto the unfeigned Lovers of Antiquity, whether Papists or Protestants: And in truth it is <sup>e</sup> censured by one of the greatest Censors and sharpest Inquisitors of Books, <sup>f</sup> *Antonius Possevinus*, in his time living, <sup>g</sup> one of the oldest *Jesuits*, for a Book good enough, & taking away that which was added by mee either in the *Epistle Dedicatory*, <sup>h</sup> or in the conclusion of the Book; and so much am I beholding to the *Jesuit*, that without my leave he hath taken upon him to Father a <sup>i</sup> *Treatise* of mine, which was written by me purposely, (that I may confess the Truth) to <sup>k</sup> shew the untruth and falshood of our Adversaries. But still the Fox will not leave his Skin, nor the *Æthiopian* change his Colour, nor the *Jesuit* forsake his Trade, the *Jesuit* will be a *Jesuit* still: For he hath changed *Protestant* into *Papist*, *Geneva* into *Paris*, and

<sup>d</sup> Jo. 3. 20. 21.

<sup>e</sup> *Ecloga Oxonio-Cantabrigienfis, Lond. 1600. quarto.*

<sup>f</sup> *Judicium & cautio de Ecloga, sive de Catalogis Oxonio-Cantabrigiensibus Londini editis.*

<sup>g</sup> He was 73 in the Year 1606. see his preface before the second Tome.

<sup>h</sup> *Eradenda sunt quæcunque Collector de suo inseruit in Epistola dedicatoria, atque ad libri finem adjecit.*

<sup>i</sup> Which God knoweth was very little.

<sup>j</sup> *Cyprianus redivivus.*

<sup>k</sup> *Cyprianus corruptus quater in uno loco pro tuendo papatu, in Ep. ded. & pag. 116.*

and translated my *Treatise* wholly into his great *Apparatus*, without my leave asking, as shall be further shewed in prosecuting the wrong done unto me. So that I may very well change the words of the *Poet*, and say unto him :

(bellus:  
*Quem recitas meus est, O Possevine, li-  
Sed male dum recitas, incipit esse tuus.*

*The Book you cite, Friend Possevine,  
Was written first by me.  
You cite it ill, I know it well,  
It's likely yours to be.*

But to see how unhappily it hath fallen out on the *Jesuits* side; the *Jesuits* fraud<sup>r</sup> is espied, and by himself (as well<sup>1</sup> as it could be) excused; but no excuse will serve: His Fellow *Jesuit* *Gretser* hath done him the kindness<sup>m</sup> to wound him deadly through my sides<sup>n</sup>, and the *Master of the Sacred Palace in Rome* hath corrected his judgment, or folly rather, ° with an *Omnino prohibetur*, utterly forbidding the Book to be read upon<sup>p</sup> pain and peril mentioned in the *Catalogue of Books forbidden*. Now what should be the reason of this their prohibiting such a Book of *Antiquities*, as this is,

<sup>1</sup> He hath left out the words, quo usus sum, in his last Edition. <sup>m</sup> He hath written purposely against this Collation of Cyprian, which Possevine hath stoln from me and cited as his own in his Apparatus, To. 1. pag. 362. <sup>n</sup> Editto del Maestro del Sacro Palazzo. ° Ecloga Oxonio-Cantabrigienf. distributa in Libros duos &c. Lond. 1600. omnino prohibetur. Vide Ind. lib: Expurg. per Fr. Jo. Mariam. Romæ 1607. 8æ. pag. 732. <sup>p</sup> Oltre le gravissima offesa che faranno a Dio controfaciendo, & oltre le censure Ecclesiastiche - si castrigaranno severamentelb. pag. 736.

¶ *Bibliotheca  
selecta l. 1.*

c. 12. In Bibliothecis Principum & aliorum, cavendum est potissimum, ne unicuique pateant Manuscripti libri, five Græci & Latini, five alio idiomate conscripti, qui ab Ecclesia non permittuntur. *Ad istos enim quæque purgatio pertinet, Ib. pag. 58.*

¶ Hæc omnia si uno & eodem tempore procurentur, id fiet quod sæpe vel ingentibus Civitatibus accidere vidimus, quæ unica die mundantur, cum quisque spacium viæ, quod ad se pertinet, everri jubet. *Poss. ib.,*

I cannot apprehend, unless they fear belike to have these ancient Records too much known, before they be better perused by the *Inquisitors*: And some such thing it is, that *Possivim* himself did fear, though he had clean forgotten it in Licensing the Book to be read. For thus he writes elsewhere, in his *¶ Selecta Bibliotheca*. *We must, saith the Jesuit, take as great care as may be, in the Libraries of Princes, or others, that we do not suffer every one to stand poring and prying into these Manuscript Books, whether Latin, Greek, or written in any other Language, which are not by the Church permitted to be read: FOR THESE ALSO MUST BE PURGED.* And where it might be objected as impossible, to purge all the *Manuscript Books*, in all the *Libraries* of the World; he prevents this Objection with a most excellent method, shewing us that it may very well be done, and that in a short space, *¶ If every Man would take the pains to purge his own Manuscripts, and sweep as it were before his own door, as Men do in great Cities, when they are to entertain the Prince upon a short warning.* Whether this be the cause of forbidding the Book at Rome or no, I know not; but

but sure I am, it is not the only, nor the especial cause. For in the *Epistle Dedicatory*, I was bold to aim <sup>†</sup> at the Corruption of the Fathers Works, (the chief object or subject of my studies, since I knew what their Learning was,) and a few instances were given of their corrupt dealing, in *Aug. Cyrill, Chrysostome, and Cyprian: Atque hinc illa lachrima*, this in truth (if I be not deceived) is the cause why the whole Book was forbidden, and the *Epistle* so much and so eagerly written against <sup>‡</sup>, by diverse Men. But let us hear what they can say, first for *Cyprian*, and hereafter of the rest, why we should not proceed against them *Lege Cornelia*. In the second Part of my <sup>\*</sup> *Catalogue of Manuscripts*, to prove that *Cyprian* was corrupted, I alleged four places, of which there is no one found in four antient *Manuscripts*.

The First, <sup>¶</sup> upon him alone, for upon one, he builds his Church, and wills him to feed his Sheep.

The Second, <sup>\*</sup> He constituted one Chair.

The Third, <sup>¶</sup> The Primacy is given Peter, and one Chair.

<sup>†</sup> Consummunt patres; Augustinum, Cyprianum, Chrysostom, Cyrillum & cæteros. In Ep. Ded.

<sup>‡</sup> By Gretser de jure & more li. prohib. l. 2. c. 7. and by the author of the grounds of the old Religion and of the new.

<sup>\*</sup> Pag. 117.

<sup>¶</sup> *Locus primus* corruptus pro tuendo papatu, Super illum unum ædificat Ecclesiam suam, & illi pascendas mandat oves suas.

<sup>\*</sup> *Locus secund.* Unam Cathedram constituit.

<sup>¶</sup> *Locus tertius.* Primatus Petro datur & una Cathedra.



<sup>a</sup> *Locus quartus.*  
Qui Cathedram Petri, super quam fundata est Ecclesia, deserit, in Ecclesia se esse confidit?

<sup>a</sup> En crimen, en plagium papistarum — cuius mutarunt in cui, ejus in ei: quam immanis corruptela! Quia non est idem sensus: Deus ædificat, vel ædificavit. *Gretser, ib. p. 299.*

<sup>b</sup> Crimen hoc ut & prius antiquissimis Codicibus defenditur, quibus usus Manutius, alique eruditi viri. *ib. p. 301.*

<sup>c</sup> Itaque Codices opponimus Codicibus. Mitto dicere, quod antea dictum, lubricæ fidei hæreticos esse, cum aliquid huius generis affirmant. *ib. pag. 301. Jo. Rainol. in his Conf. p. 167.*

<sup>d</sup> Pius the 4. being desirous that the Fathers works should be set forth corrected most perfectly, and cleansed from all spots. *Manut. l. 8. ep. ad Pium 4.*

The Fourth and Last. <sup>z</sup> He that forsakes Peter's Chair, upon which the Church was built, &c.

How doth the Jesuit answer these Four palpable Corruptions? To the First, <sup>a</sup> he talks of *cuius* for *cui*, taking indeed *qui, pro quo, ædificat pro ædificabit*, and, in effect, answers nothing to the juggling in of the Word alone, into Cyprian's Text.

To the Second place, he constituted one Chair, his defence is <sup>b</sup>, That this reading is consonant unto the ancient Books, which Manutius, and other learned Men, that have taken pains in setting forth of Cyprian, used: And <sup>c</sup> he dares to oppose copy against copy; although he prays you to remember, that Hereticks are not to be trusted in this kind, when they talk of ancient Copies. Let the indifferent Reader examine both our Authorities, and weigh our Reasons. It was not Manutius labor to revize, but to Re-print the Fathers Works, being revized by others. The Pope <sup>d</sup> sent for him to Print the Fathers corrected: He appointed four Cardinals to see the Work done. Cardinal Borromæus had singular care of Cyprian: Copies very an-

cient, Men very Learned, exquisite diligence was used in it. Manutius himself writes, that his whole charge of printing Books at Rome, pertaineth to the dignity of the Popes See: And is it not to be feared, that this dignity did much dazel their Eyes, who perused Copies to correct the Fathers? The purpose of the Pope, was, (as <sup>e</sup> he declareth) to have them so corrected, that there should remain no spot which might infect the minds of the Simple, <sup>f</sup> with the shew of false Doctrine. Whereby, if it be weighed, what false Doctrine signifieth in the Court of Rome, a Man may guess easily how they did correct them, chiefly sith they have not shewed where they found these words, [of one Chair,] and others, as <sup>g</sup> others use to do in new corrections of Authors, and that they have blotted out whole Epistles, such as make against their pretended Authority, as <sup>h</sup> the 74 and 75. *Ad Pompeium contra Epistolam Stephani*, and of *Firmilianus to Cyprian*, where it appears, that the Authors of those Epistles were something too sawcy with his Holiness, <sup>i</sup> to put him in mind of his place, or to learn him his Duty. But to let *Manutius* go for, at the least, a suspected, if not convicted, forgerer; doth

K 2

Pamelius.

<sup>e</sup> *Manut. præfat. ad Pium 4. in Lib. Card. Poli de Concilio.*

<sup>f</sup> *Falsæ doctrinæ specie.*

<sup>g</sup> *The Lovan Divines in setting forth of Aug. Morelius of Cyprian, Costerius of Ambrose, Erasmus of the Fathers commonly.*

<sup>h</sup> *They are left out by Manutius Romæ 1564. are restored by Pamelius, and found in all the Mss.*

<sup>i</sup> *Stephanus P. hæreticorum causam contra Christianos, & contra Ecclesiam Dei assertere conatur, Ep. 74 Reus in uno videtur reus in omnibus.*

\* Mentioned before, to wit, 9 written, and 13 printed Copies.

<sup>1</sup> Non sapit qui plus fidei huic hæretico & contradicibus ei obsequentissimis habendum esse credat, quam supra nominatis: - lubricæ fidei hæretici sunt, cum aliquid hujus generis affirmant. lb. p. 300. 301.

<sup>m</sup> Facta 4. Mss. exemplarium collatione.

1. Mss. ma. significat exemplar majus in Novo Col.

2. Mss. min. exemplar minus in eod. Col.

3. Mss. Linc. Codicem, quo usus sum ex Col. Lincoln.

4. Mss. Ben. lib. extantem in Bibl. Col. Benedicti Cantabrigiæ, p. 124.

<sup>n</sup> They are to be seen, two in his Graces Libr. at Lambeth, one

in the old Library at Salisbury, the fourth, in the publick Library at Oxford. <sup>o</sup> Si veritatem dico vobis, quare non creditis mihi? Joh. 8.46.

*Pamelius* with his <sup>k</sup> whole Library of Printed and Written *Cyprian's*, mentioned in the forefront of his Book, speak for him? Verily no, they rather harm than help the *Jesuit*: For all the Printed and Written Copies have forsaken him, save only the old *Suresby Cambron Copy*.

Where he bids you beware <sup>l</sup> how you trust *Hereticks*, whose faith is falsehood, and their credit not worth a rush, when they urge any Authorities; I pray you again and again, to bear away this Sentence, and consider, whether *Gretser's* bare denial, or my punctual and direct proceedings, be more to be credited. *Gretser* says, there be no such Books peradventure. I prove the contrary, shewing <sup>m</sup>, where the Books are to be had, and how many, neither is any Papist debarred of the sight of any of them. I would they would requite us with the like kindness. And if all these Copies be not sufficient to prove my intention, I can produce four other very ancient Copies, and <sup>n</sup> remit the indifferent Reader unto the sight of them also. <sup>o</sup> If I have spoken a Truth, wherefore doth he accuse me? If I have not, and the contrary

contrary can be shewed, I desire no favour at his Hand: I will be content to lose, not only my Credit, but my Life also. Dare they make the like offer?

To the Third, *The Primacy is given to Peter, and one Chair.* The Jesuit, *antiquum obtinet*, falls to his old wont; fighting so long, till his weapons be beaten about his own Pate. He brings in *Manutius*, and *Pamelius*, with one or two Copies very ancient; written, one of them above 900 years ago, & if *Marianus Victorius* be to be believed. But how doth *Marianus* know so much? Is the date put to the Book? That were a manifest note of Corruption: For *Explicit Anno Domini*, came in but of late years, within this 400 or 500 years. If the date be not added, how knows he that the Book is so ancient? But be it as ancient as it will, (for my part, I will not so much distrust his Judgment,) and let that *Cambron* Copy exceed this in Age and Goodness: Yet say, in reason ought we to believe these few Copies, before all the Copies that have been perused, some of them as ancient, and far more indifferent, that are yet remaining in Europe? He adds further, of a Copy that Cardinal <sup>r</sup> Hosius had, of great

Quis non potius credendum existimet Manutio ex antiquissimis Codicibus?

Quorum unus nongentorum annorum erat. Ib. pag. 302.

Ut taceam eadem verba a Pamelio in Cambrenensi optimæ notæ, ut & ab Hosio Cardinale in alio vetusto exemplari reperta esse, Ib.

<sup>r</sup> Pamel. Annot. 14. in Cypr. de unitate.

<sup>r</sup> Which Morelius, which Cauchius, Reimbolt, Costerius, Erasmus, and others had.

<sup>r</sup> Ut taceam eadem verba ab Hosio Cardinale in alio vetusto exemplari reperta esse, Gretler, ib. p. 302.

antiquity, that confirms this reading. I wonder what became of it, was it his own? Why then did he not bequeath it as a most pretious Jewel to some publick Library? Was it belonging to some publick Library? What then is become of it? I fear me, there was somewhat in it, which was not very pleasing unto the Cardinals, and therest of our good Masters; who deal with Books, as *Plutarch* reports, the *Lacedemonians* dealt with their Children: If they were fair and beautiful, they nourished and brought them up; if foul and ill favoured, they made them away. I will not spend so much time as needlessly to apply. To proceed: He goes about to <sup>u</sup> justify *Manutius* and others, for honest Men, in reporting these words. Who calls their credits in question? I must confess, I have little to say unto *Manutius*, he was but the Printer: But if Cardinal *Borromæus* were now living, I could take just exception against <sup>\*</sup> him, and the rest that were put in trust with that business. But as for others, I do verily believe, they spake the truth in this, they found the words in the *Cambron* Copy: But whether they found not much more, that might argue the Copy

<sup>‡</sup> Plutarchus.

<sup>u</sup> Nec tantum causæ habuit Manutius, aut nullus Catholicus, ut contra Codicum fidem hæc verba Cypriano assueret, quantam, &c.

<sup>\*</sup> For the correcting and cleansing of Cyprian, specially above the rest, singular care was taken by Card. Borromæus, vid. Ep ded. Cypr.

Copy of sundry Errors and foul Corruptions, judge ye. But the *Jesuit*, which would have all of his Sect and Side to be believed at their bare Word, yet will not believe others, though they swear never so religiously, that the Words are not found in any of their Copies. *What reason have Papists*, saith he, *to add these Words unto Cyprian, against the Faith of the Manuscripts?* Have not *Hereticks much more reason to raze them out, when they were once in?* *Papists have many clear Authorities out of Cyprian, none so pregnant against Hereticks, that doth so much gall and torment them as this. And therefore no marvel if they lye, and say there be no such Sentences found in some Copies, or else, if there be any such, blot or cut them out. For Hereticks are wont to play such pranks as this.* Yea, say so still, and I pray you let Corruption of Books, and changing of Words contrary to the meaning of the Author, be agreed upon of all Hands, to be a true note of the false Church, and the matter will easily be concluded of our side: So that we may safely cry out with *Thomas Aquinas, conclusum est adversus Manichæos*, we have taken the *Jesuits* in

¶ Nec tantum causæ habuit Manutius, aut ullus Catholicus, ut contra Codicum fidem hæc verba Cypriano afflueret; quantum habuit iste hæreticus, ut ea excinderet: Quia Catholicis ex ipso quoque Cypriano clarissima testimonia pro primatu Petri suppetunt; at hæreticis vix locus ullus tam perspicue obnititur quam iste. Quocirca non mirum si vel in aliquibus exemplaribus non reperiri mentionetur, aut erudiant, aut excendant. Hic enim mos est hæreticorum. Ib. p. 302.

antiquity, that confirms this reading. I wonder what became of it, was it his own? Why then did he not bequeath it as a most pretious Jewel to some publick Library? Was it belonging to some publick Library? What then is become of it? I fear me, there was somewhat in it, which was not very pleasing unto the Cardinals, and therest of our good Masters; who deal with Books, as *Plutarch* reports, the *Lacedemonians* dealt with their Children: If they were fair and beautiful, they nourished and brought them up; if foul and ill favoured, they made them away. I will not spend so much time as needlessly to apply. To proceed: He goes about to <sup>u</sup> justify *Manutius* and others, for honest Men, in reporting these words. Who calls their credits in question? I must confess, I have little to say unto *Manutius*, he was but the Printer: But if Cardinal *Borromæus* were now living, I could take just exception against <sup>x</sup> him, and the rest that were put in trust with that business. But as for others, I do verily believe, they spake the truth in this, they found the words in the *Cambron* Copy: But whether they found not much more, that might argue the Copy

† *Plutarchus.*

<sup>u</sup> Nec tantum causæ habuit *Manutius*, aut illus Catholicus, ut contra Codicum fidem hæc verba Cypriano assu-eret, quantam, &c.

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\* See Part I.  
*Where are 187*  
*Treatises con-*  
*fessed by the best*  
*learned Papists,*  
*and twice as*  
*many more*  
*that are chal-*  
*lenged by Pro-*  
*testants not*  
*without good*  
*cause.* <sup>a</sup> Cen-  
 suris in lib.

Aug. <sup>b</sup> Vide-  
 mus ut quisque  
 veterum scrip-  
 torum his  
 quingentis an-  
 nis in studiofo-  
 rum manibus  
 versatus est, ita  
 ad nos venisse  
 corruptissi-  
 mum. Vives  
 lib. 1. de cau-  
 sis cor. Art.  
 pag. 343.

<sup>c</sup> Soletne qui  
 crimen falsi  
 committere  
 cogitat, lecto-  
 rem præmo-  
 nere? Gretser.  
 lib. 2. cap. 7.  
 pag. 302.

<sup>d</sup> They do not  
 shew how many  
 Copies they  
 used, where to  
 be had, and up-  
 on what reason  
 each place is  
 changed, as o-  
 thers use to do.

the same Net, that they have layed  
 for others. Whose doing is it, that  
 so many Hundred \* Treatises have  
 been broached and scatter'd abroad in  
 the Names of the ancient Fathers?  
 Were they not *Monks* and *Friers*.  
*A Frier, Ergo a Lyar*, was heretofore  
 a common, but a true, saying: This  
 hath been their ordinary practice al-  
 most, either to corrupt True Books,  
 or to forge False, within this four or  
 five Hundred years last past, as both  
<sup>a</sup> *Erasmus* and <sup>b</sup> *Vives* have wisely  
 observed. But fully and clearly to  
 answer the objection proposed, doth  
 any Man think me so foolish, as to  
 lie and fain, or to blot and blur these  
 Sentences out of the ancient Records,  
<sup>c</sup> and then to send Men where they  
 might see my false dealing? He that  
 would have gone about such a feat,  
 would have done as the <sup>d</sup> Cardinals  
 did at *Rome*, in their Edition of *Cy-*  
*prian*: He would have told you of  
 Copies, and Copies; but where he  
 had them, or of what credit those  
 Copies were, that he would have  
 kept unto himself. As, if a Thief,  
 being examined where he stole the  
 Horse, should say, he bought him of  
 a Horse-courser, on the High-way;  
 the Man, or place where, he know-  
 eth

eth not. But his last refuge is, <sup>e</sup> Perhaps, *I had bad Eyes, and could not see these Words in the ancient Copies.* I answer; I thank God, my Eyes serve, and I hope shall, to discover many Thousands of these, and the like Depravations, in the rest of the Fathers Works: Or if his Eyes be better than mine, let him either come, or send over into *England*, to disprove me. To say, that these words <sup>f</sup> are in other better *Manuscripts*, is but to say the same things again; *Nihil dictum est, quod non sit dictum prius. Calvinists* (such as he upbraiderth me withall,) shall be found as true of their word, as *Jesuits*, howsoever they please themselves.

The fourth and last place, by me objected, is, *He that forsaketh the Chair of Peter, upon which the Church is built, doth he trust to be in the Church?* The *Jesuits* answer is, <sup>g</sup> that it is added, as I say: *Pamelius hath noted as much before, and therefore the place is free from wilful Corruption; for, if he had any such meaning, he would not have noted these Words to have been wanting, in those many written Copies, which he used.* Surely, in that he observed these Copies so narrowly, and delivered his observation so truly and

<sup>e</sup> Si autem verba illa verè non reperiuntur in Codicibus illis Anglicanis, quos iste fortasse limis oculis inspexit, non propterea Cypriani non erunt, *Gretser. lib.2. cap.7. p.302.*

<sup>f</sup> Cum in aliis, & quidem vetustissimis compareant, *Ib. p.302.* Indequè in publicum sunt eruta, a viris quibus mendacium longe est invisus quam Calvinianis, *Ib.*

<sup>g</sup> Sed quæ hoc loco fraus? An non Pamelius hanc lectionis diversitatem annotavit? *Gretser. Ib. p.302.*

and freely, he is highly to be praised: But in preferring one *Cambron* Copy before so many *Manuscripts* of his own, so many of ours, so many besides, as have diligently collated and perused *S. Cyprian's Works*; what doth it argue, but that fancy doth sometimes over-rule reason? Chiefly, whereas that Copy, how Old so ever it be, was not found \* in his own judgment. Again, as before he would fain have Men to believe, that all is true which they say; false and fained, that we produce: <sup>h</sup> So here he commends their own Parchments for Antiquities, but discredits ours for paltry new-made stuff, that are scarce an *Hundred Years Old*. Wherein what doth he else, but fall into that crime, which he charges me withall in the very next Words? Of a *Thrasonical impudency*, thus to insult upon us Protestants, as if we, poor Souls, had neither Honesty, nor Antiquity on our side: But, *exitus acta probat*, let the end try all. We will be bold to compare Copy with Copy, Antiquity with Antiquity, Number with Number, Goodness with Goodness, and let our *Adversaries be our Judges*. Who, wondring to see so many good and ancient Records met in one poor Island,

\* Or else he would have followed it, as before hath been proved,

p. 4.

<sup>h</sup> Cur tuos rancidos Codices, qui fortè vix seculum ferunt, antepo-  
neremus exemplaribus sinceris? pudeat te Calvinista Thrasonicae tuae impudentiae,  
*Gret. lib. p. 303.*

Island, <sup>i</sup> have thence drawn an argument, to prove the flourishing Estate of this Land in Learning, and all manner of Knowledge: And have so far esteemed of our Manuscripts, <sup>k</sup> that one English hath been worth four others; as *Costerius* the Critick, hath by practice shewed in his Edition of *Ambrose*. See his Learned Preface, and *Possevin* the Jesuit throughout his three *Tomes* of *Apparatus*; though, after his usual manner, he hath <sup>l</sup> concealed much that might be said for the Truth of our Religion, and the Honour of our Manuscripts. And the principal motive of his publishing my slender observations <sup>m</sup> upon *Fulgentius de fide*, was the Goodness of the Copies, and the Faith, which he supposeth I did use in the diligent Collation thereof. Now, thanks, gentle *Possevin*, that hast so well pleaded my cause against thy dear Friend *Gretser*, and freed both my Person, and our Copies from that Crime, wherewith I stand deep-

<sup>i</sup> Ut ex hoc divinare liceat, quam olim fuerit Anglia literis exulta, & eruditorum ac insignium virorum ferax, *Jo. Costerius in Ep. Ded. præfixa operibus Ambros.*

<sup>k</sup> Unius exemplaris in Anglia olim conscripti—subsidio plurima à nobis restituta sunt, in quibus priora exemplaria (viz. 4. & cœnobiiis diversis) aut nihil, aut certe parum, contulerant, Id. Ib.

<sup>l</sup> He hath not set down the hundredth part of the Manuscripts in his Treatise: He setteth down the Table of the Writers of Divinity, though out of it he

hath razed these Authors following; Turpinus, P. de Vineis, Gu. de S. Amore, Raym. Lullius, Marfil. Patavinus, Ægidius de Fœno. Tho. Bradwardinus, Jo. Wiclefus & Nic. Claymangius. <sup>m</sup> In hoc opere emendando, ut laboravit ille, qui *Eclogam Oxonio-Cantabrigiensem* emisit; sic quia id fecit, ope Codicum quos Catholici plures ante annos in *Bibliothecis*, & *Academiis* sive *Collegiis* reliquerunt, idcirco eam collectionem huc addimus, *Poss. Append. 2. Ad. 1. To. Appar. p. 32.*

<sup>n</sup> Dolofus ver-  
fatur in gene-  
ralibus.

<sup>o</sup> Soletne qui  
crimen falſi  
committere  
cogitat, lecto-  
rem de diver-  
ſitate ſcriptu-  
ræ præmone-  
re? *Gretſer. lib. 2.*  
*cap. 7. p. 302.*  
<sup>p</sup> Fortaſſe ſtulo-  
ſos nos puta-  
runt cum iſta  
ſcriberent, *Bell.*

<sup>q</sup> It hath clear  
words for the  
Supremacy,  
though very  
fooliſhly ſet  
down.

<sup>r</sup> *Gretſer. lib. 2.*  
*cap. 7.*

ly charged: But, I thank God, the clearnels of my Conſcience, and the evidence of the Copies, do ſo plainly prove the contrary, that you may ſee of what metal the Jeſuits Fore-head is made. In all that I have hitherto, or, by Gods Grace, ſhall hereafter be able to perform in this kind, I have not proceeded in <sup>n</sup> general Terms, and gone about the Buſh, as they do; but I have willingly and voluntarily deſcended into particulars, particularizing the Place and Perſons. And tell me, *Gretſer*, out of your own Obſervation, <sup>o</sup> *Would a Man that went about ſuch a piece of Knavery, to raze the Records, or bely the Manuſcripts, (very foul aſperſions,) tell Men before hand, where they ſhall find theſe Copies, and call ſo many Witneſſes againſt himſelf?* <sup>p</sup> No, no, Proteſtants are no Fools, or, if they be, they ſhall be found to be ſuch Fools, as ſhall tell the Truth. In this laſt place, the Jeſuit preſſeth me with his *Bavarian Copy*: But I have ſhewed before, that it is but a Copy of his Countenance: It is but a Scare-crow, a fooliſh and abſurd *Manuſcript*, counterfeited by one, that had more <sup>q</sup> Will than Wit; and urged by a <sup>r</sup> Second, that hath a great deal

deal more Wit, than either Honesty, Judgment or Learning. But Protestants have learned better Divinity of *† Bellarmine*, than to give evil for evil, one taunt for another: For my part, if he be sorry for his lewd and open railing and reviling of me, and divers worthy Writers amongst us, whose Books I am not worthy to bear, I say no more, but God forgive him; I do with all my Heart: But if he continue, as he hath begun, to cast *† Stones at David*, and at all his *Servants*, I say as *Michael the Archangel*, when he fought with the Devil, *The Lord reprove thee*. And thus I will take my leave of the *Jesuit*; being sorry, that I should have occasion to delay you so long from acquainting you with this great mystery of Fraud, which works so in the Heads of the *Jesuits*, that all the world may see both their folly and false Dealing. Had I not answered the *Jesuit* fully, trow ye, if I had put *× Gretser* over unto his good Friend and Fellow *Jesuit*, *Ant. Possevinus*? As our young

*† Non est nostrum reddere malum pro malo, convitium pro convitio, Bell.*

*† Refutatur impudentia Angli cujusdam Calviniani: —ita furit & baccatur, ut non temere de statu mentis dejectus videri queat. Inter cætera hæc effutivit— hæreticus, Gretf. lib. 2. cap. 7.*

*p. 297. 298.*

*† 2 Sam. 16.*

*He hath written very bitterly against his Majesty, inveighed against Dr. Moreton, Raynolds, Whitakers, Sutliff, Gentilis, my self and others, and makes an Apology for his railing in the*

*Preface to his first Tome, written in defence of Bell. Yet Michael the Archangel, when he strove against the Devil, and disputed about the Body of Moses, durst not blame him with cursed speaking, but saith, The Lord rebuke thee, Jud. ver. 9. × Both Gretser and Possevin aimed Judgment: For Gretser writes against Possevin, and Possevin against himself.*

Batche-

† Tom. 1. Ap-  
par. p. 362.

² As Dr. Ray-  
nolds sheweth  
it plainly: For  
Tremellius  
Translation of  
the Syriac came  
forth Anno  
1569. Fabri-  
tius Boder.  
Anno 1571.  
In prælect.  
\* Ex ejus eru-  
dito opere,  
opus suum  
compilavit,  
Frater Villa-  
vincentius cor-  
rectis illis om-  
nibus quæ pon-  
tificios tan-  
gunt, *Rain. de*  
*Idolol. p. 120.*

Batchelors say, when they are pre-  
sented, *Respondabit pro me Aristote-*  
*les*, Aristotle shall answer for me: So  
let *Possevin* make my Apology. For  
it hath pleased him in his y first *Tome*,  
at the Word *Cyprian*, to steal a Trea-  
tise of mine, and concealing my Name,  
*mutatis mutandis*, chopping and  
changing some few words at his plea-  
sure, to publish it (as I have before  
intimated,) unto the whole World:  
*Sic nos non nobis mellificamus apes*, thus  
we *Protestants* must take pains, whilst  
others reap the profit. Was there  
ever the like thing done? Yes, I re-  
member, ² *Fabritius Boderianus* ser-  
ved *Tremellius*, and *Frier Villavin-*  
*centius* served *Hyperius*, the very like  
trick; *Fabritius* stealing his Transla-  
tion of the *Syriack Testament* from  
*Tremellius*: \* The *Frier* taking from  
*Hyperius* his whole Book, *De ratione*  
*studii Theologici*. Perhaps in time  
to come, they will go about to justi-  
fie this their doing: And why may  
they not as well maintain Stealing as  
Lying? But I would wish them here-  
after to keep their Tongues from Ly-  
ing, and their Hands from Stealing  
and Purloining. By that time they  
have pay'd as dear for it as *Possevin*  
hath done, they will have but little  
joy

joy to break into other Mens Grounds. Surely, in my judgment, the *Jesuit* was much to be blamed of all sides: For it was neither Wisely, nor Honestly done of him. Honestly it could not be, unless a Man may be Honest, and yet a Thief: And what a Wise part was it for him, being an old Fox, to be so much beholding unto any *Protestant*, as to borrow of him, when there were Papists enow that would have lent him, as much as he could have asked, and thanked him to? Again, if his Fingers were Itching to be dealing with some *Protestant's* Writings; what a folly, or madness rather, was it to cull out such a Treatise among so many Thousands, as was principally <sup>a</sup> intended against them and their foul Corruptions, and published by Authority of <sup>b</sup> Him, whose Will was unto me an absolute Command? Now, if any Man shall demand how this can be proved against him, I will shew him that the matter is evident, and plain enough without any farther evidence, *Crimenque patens sine teste probatum est.* In the fore recited place of his *Apparatus*, p. 361. \* amongst other Books of *Cyprian*, he reckoneth this, *De unitate Ecclesie*, c and tells us,

<sup>a</sup> To shew their foul corruptions of the Fathers works.

<sup>b</sup> The late Archbishop Dr.

Whitgift, cujus nomen erit in Benedictione.

OVID.

\* Ven. 1603.

<sup>c</sup> De unitate Ecclesie—cujus libri varias lectiones, & castigationes ex Mf. Cod. vide infra post hunc operum Cypriani Catalogum, lb. p. 361.



us, that we are to expect the diverse Readings and Corrections of this Book, immediately after the Catalogue of his Works. And so it falleth out right, for in the next Page we read these words in *English*:

\* Elenchus eorum, quæ in opusculo Cypriani de unitate Ecclesiæ, sunt vel addita vel detracta, vel lapsu Typographi, vel alio quovis modo supposita diligenti 4. Manuscriptorum Exemplarium (quæ in Antiquis Catholicorum Bibliothecis extabant in Angliâ) collatione, cum duabus postremis & ultimis Editionibus excusis à Catholicis: Conveniunt autem columnarum & paginarum numeri, cum libro impresso; Ann. 1593. Parisiis apud Joan. le Preux.

\* A report of such things as in *Cyprians* Treatise of the Unity of the Church, are either added, or detracted, or by error of the Printer, or any other way or means changed; after a diligent Collation of four Manuscript Copies, (which were sometime extant in the old Libraries of Catholics in England,) with the two last Editions Printed by Catholics: The number of the Columns and Pages do agree with the Book Printed, Anno 1593. Parisiis apud Joan. le Preux.

And that you may think, that he was the Collector or Collaver of this painful Work; expounding the abbreviations by me used in the end of this Treatise, thus saith he: *Ms. Linc.* directs you to the Copy which I used out of *Lintonium* (he would have said

*Lincoln*

*Lincoln Col.*) Now to whom may the Pronoun *I* be referred, but unto the Jesuit? But the truth is, this Treatise or Collation was first published by me, <sup>d</sup> and is falsely arrogated and misreported by *Possevin*, for thus you shall find it in the *Catalogue of Manuscript Books*: These are my Words;

<sup>d</sup> Exc. Lond.  
1600.

*Cyprian restored or revived*: That is, A report of such things as in *Cyprian's* Treatise of the Unity of the Church, are either added, or detracted, or by error of the Printer, or by any other way or means changed, by a diligent Collation of four *Manuscript Copies*, with the two last Editions printed *as well by Protestants as by Papists*: The Number and Columns of the Pages do agree with the Book Printed Anno 1593. apud Joan. le Preux.

*Cyprianus redivivus*: Hoc est, Elenchus eorum quæ in opusculo *Cypriani* de unitate Ecclesie, sunt vel addita, vel detracta, vel lapsu Typographi, vel alio quovis modo supposita, facta diligenti 4. Mss. exemplarium Collatione cum duabus postremis &c.

ultimis Editionibus excusis, tam à Protestantibus, quam à Pontificiis; conveniunt autem columnarum & paginarum numeri cum libro impreso Anno 1593. apud Joan. le Preux.

Here note the Fraud and Cunning of the Jesuit. I say, the Book is collated with four *Manuscript Copies*, and that I used in this Collation the two last Editions, printed <sup>c</sup> *as well by Papists, as Protestants*: He hath changed

<sup>c</sup> Tam à Protestantibus quam à Pontificiis,

<sup>f</sup> *Quæ in antiquis Catholicorum Bibliothecis extabant in Anglia.*

<sup>g</sup> *Cum duabus postremis & ultimis Editionibus exausis à Catholicis.*

<sup>h</sup> *Anno 1593. Parisiis apud Joann. le Preux.*

changed the words: First, glozing them, <sup>f</sup> *which were sometimes extant in the old Libraries of Catholicks in England*; as if they were not now there, but were carried beyond the Seas, where he might have the sight of them: Secondly, by changing them. Collated, say I, with the two last Editions, printed *as well by Protestants as Papists*, (the most indifferent course that can be held in any collation:) Collated, saith he, & with the two last Editions, printed by *Catholicks*, that is, by their Interpretation, *Papists*. Lastly, where it is said that the Book is Printed, *Anno 1593*, by *Jo. le Preux*, the acknowledged Printer of *Geneva*, with *Goullartius* Learned Annotations, in refusing of *Pamelius* painful, but impertinent and forced, Annotations, he makes the Book to be Printed at <sup>h</sup> *Paris Anno 1593*. Where if any such Book, with these or the like observations, should have scaped the Press, I should have said, their chief Overseer of Books, *the Chancellor of Paris*, or some such, had been greatly overseen. Touching his falsifying of my Words in the end of the Annotations, where, (to clear my self from any aspersi<sup>o</sup>n that may be cast upon me, of using

using or rather <sup>i</sup> abusing Copies to my purpose,) *ad facti fidem asserendam*, I have shewed where the Copies are, at this day, extant to be seen;

*Ms. ma.* signifying the greater Copy in *New Col.*

*Ms. min.* the lesser Written in the same *Col.*

*Ms. Linc.* a Copy which I used out of *Lincol. Col.*

*Ms. Ben.* a Manuscript Copy extant in *Bennet Col.* in *Cambridge*: And I charge him with leaving out the Word *New Col.* in the two former abbreviations; and with great presumption, in arrogating unto himself, by the Pronoun *I*, the use of the Manuscript Copy of *Lincoln College*: Which, God knoweth, he never saw in all his Life. But the Jesuit being advertised of his fault, hath recompensed it elsewhere, in citing another Collation or Treatise of mine, not naming me, (<sup>k</sup> for that is not lawful, unless it be with a word of disgrace, according to their rule,) but describing me, by the *Author of the Ecloga of Oxford and Cambridge*; praying for my Conversion, seeking to draw me beyond

<sup>i</sup> The ordinary; but most absurd, Objection of Gretser, when he hath nothing else to say.

*Ms. ma.* significat Exemplar in *Novo Coll. scriptum majoribus literis.*

*Ms. min.* denotat exemplar in eod. *Coll.*

*minoribus figuris exaratum.*

*Ms. Linc.* Codicem quo usus sum ex *Coll.*

*Lincolniensi.*

*Ms. Ben.* Librum *Ms. Ex-* tantem in *Bibliotheca Coll.*

*Benedicti Cantabrigiæ.*

<sup>k</sup> *Queritur, an propria Hæreticorum nomina expungi & deleri debeant ex iis libris, qui legi permittuntur?*  
*Respondeo, usu*

*esse introductum, ut omnino deleantur, & proinde expungenda sunt: Nisi in Libris Catholicorum hæretici nominentur per ignominiam & contemptum, ut consuetur prava eorum dogmata, Jo. Azor. lib. 8. Instit. Moral. par. 1. p. 676.*

1 Libri de fide  
 ad Petrum Dia-  
 conum, cum  
 antiquissimis  
 duobus Mss. &  
 postremis ac  
 ultimis Editio-  
 nibus excusis  
 tam Collatio,  
 ac castigatio,  
 Poss. in Ap-  
 pend. 2. ad  
 Tom. 1. p. 32.  
 It should be,  
 cum postremis  
 & ultimis edi-  
 tionibus excu-  
 sis tam Basili-  
 ensi, quam Pa-  
 risiensi, diligens  
 collatio ac ca-  
 stigatio, Catal.  
 Manuscrip.  
 p. 125.  
 m In his last  
 Edition of his  
 Apparatus.

the Seas, and approving my Labors: Though in setting down that Treatise also, he hath been more bold than wise, to alter and change my Words very absurdly, at his pleasure; the word <sup>1</sup> *tam* sticking fast like birdlime in the *Text*, and betraying him for a wilful, but not skilful, forger. Yet, because I perceive, that, before his death, he seemed to have some remorse of that which he had formerly Written, (for in his last Edition, he hath upon better advise, omitted the words <sup>m</sup>, *quo usus sum*,) I will be no less favourable to him, than to his fellow *Gretser*, being very well pleased to pardon the *Jesuit* upon his humble Submission. Having now fully ended with the two *Jesuits*, behold a new Summons sent me from the unknown *Author of the Grounds of the Old Religion and the New*: So that I am in a manner enforced once again to Apologize for my Collation of *Cyprian*. But I intend to be the briefer with him, because in my answer to *Gretser*, I have refelled and repelled, if not all, yet the most of his Objections. His first on-set is, *He will not believe, that there be such Manuscripts of Cyprian, except he see or hear it better proved.* Were he  
 of

of the Sect of the *Scepticks*, or near of kin to *Thomas Dydimus*, I cannot see what better Proofs can be brought, than such as may direct him to the particular Places, where the Books mentioned are found: Namely, *Two in New College, one in Lincoln College in Oxford, the fourth in Bennet College in Cambridge.* Dare any Man suspect my Faith? I can produce sundry Witnesses, that can testify as much: If any doubt, let him come and see. Thus the First blow is well enough warded. The Second is so far from touching me, that it sorely woundeth the giver. *More credit (saith he,) is to be given to all the Manuscript Copies throughout the World, which without doubt be some Hundreds, than to these Four.* The argument is strong on our side: For, if more credit be to be given to some Hundreds, than to Four; whereas we have some Hundreds, and you scarce Four, Three, or Two, (for ought that is yet known,) more credit is to be given to our Copies than to yours. And that all others agree with our Four *Manuscripts*, (that I may return him his own reason,) *it seemeth evident by diverse reasons; but principally because no Man*

ever before noted any such diversity of reading, as is to be found in the *Cambron Copy*: Yet it is probable, that the *Papists* themselves, who (as I hope, the *unknown Author* will grant,) have Printed his Works in sundry places, and at diverse times, (before ever the *Cambron Copy* was heard of,) would have noted it, if there had been any such matter found in the *Manuscript Copies* of those Countries, where the Book was published by them. He that thus presumeth, that in all *Mss.* and Printed Copies of this Book, these Sentences making for the Popes Supremacy are to be found, seemeth unto me, to imitate the mad Fellow in <sup>a</sup> *Ælian*, which would not be persuaded, but that all the Ships which came into the Haven, were his; when he, poor Soul, was not the owner of one of them. For, before the coming out of *Cyprian* at *Rome*, Printed by <sup>b</sup> *Manutius*, which was <sup>c</sup> hired for that purpose by the Pope, they cannot shew any Old or New Print, that hath these Sentences: The gain whereof is so great, that the Priests, Prelats and Pillars of the Church of *Rome*, would cry out, (before they did leese such a Commodity,) <sup>d</sup> *Great is Diana of Ephesus*, Great is the Pope of

<sup>a</sup> *Ælian* Hist. Var.

<sup>b</sup> Anno 1564.

<sup>c</sup> *Manut. Ep.*

*li. 8. ad Pion. quartum.*

<sup>d</sup> *Magna Diana Ephesiorum, Act. 28. 34.*

of Rome, and highly to be feared of all Men. But to return unto our unknown Gallant, in the third place he maketh these Bravadoes: Nay further, the Century Writers (who are esteemed very diligent searchers of Antiquity,) taxe S. Cyprian for his Doctrine, touching the Popes Supremacy. Secondly, the Doctrine of S. Cyprian taught in this Book, agreeth exceeding well with that, which is found throughout all his Epistles. -- Thirdly, one of these Epistles, in which it is said, that our Lord did choose Peter, the first or chiefest, and that upon him he built his Church, is cited by S. Aug. who also alleageth those very words as S. Cyprian's, which are in the printed Copies, to wit: *Nam nec Petrus, quem primum Dominus elegit, & super quem edificavit Ecclesiam suam, &c.* For neither S. Peter whom our Lord chose the first or chiefest, and upon whom he built his Church, &c. And moreover, after S. Cyprian's words, he addeth; himself; Behold where Cyprian rehearseth, (which also we have Learned in Holy Scriptures,) that the Apostle Peter, in whom the Primacy of the Apostles, through so excellent grace is higher than others, &c. Finally, the words which James will have excluded from S. Cyprian's

S. Aug. Tomi  
7. de Bapt.  
contra Donat.  
cap. 1.



Book, *de Unitate Ecclesie*, are so agreeable to this Holy Fathers Style and Phrase, and so fitting his Discourse, that no Man can almost suspect them to be added.

Thus we have seen our brave Gallant lustily play his Prizes: But the best is, there is no harm done, <sup>f</sup> he doth but fight in the Air.

His first blow is thus warded: I answer briefly, first, that *although we should grant this to be true*, which this Gallant saith, that the *Century Writers* do say so, (*which nevertheless I will not believe, except I see or hear it better proved,*) what then? I must needs say, they were worse afraid than hurt.

The second is put off thus. He saith, the Doctrine of *S. Cyprian*, taught in this Book, agreeth exceeding well with that which is found throughout all his Epistles: In which we find the same Sentences, almost in the very same Words, &c.

The Doctrine, taught in this Book, doth agree exceeding well with that which is found throughout all his Epistles? Ho, ho; stay there: We shall take him tripping presently.

What say you \* to *Cyprian's Epistle to Stephanus Pope of Rome*, or *Firmilianus Epistle to Cyprian Bishop of Carthage*? Do they build their

Faiths,

[1 Cor. 9: 26.

There is no such thing directly proved.

\* Ep. 74.  
Ep. 75.

Faiths, or Church, upon him alone? Do they give him the Chair, Primacy, and yield all manner of Subjection unto his Government, to be ruled only by his Definitive? No: They make the <sup>h</sup> Scripture sole Judge of all Controversies; which is the *Protestants Tenet*: And the Sentence, as God would, is registred by *Gratian* in the *Canon Law*. They make *Stephanus Peter's* Successor, upon whom the Church is built, to be so far from being the <sup>i</sup> Rock of the Church, that they blame him for bringing in of many Rocks, without the <sup>k</sup> true Rock Christ Jesus; for building many Buildings without this Corner Stone. Lastly, they are bold to challenge his Holiness of <sup>l</sup> Pride, Folly, Rashness, Insolency, Unsufficiency: Yea, they make him a little better than an Heretick, or an Antichrist: And therefore it is no marvel if these Epistles be left out in the *Roman Edition*,

<sup>g</sup> Si in aliquo nutaverit & vacillaverit veritas, ad originem dominicam & evangelicam, & Apostolicam traditionem revertamur, *Cyp. Ep. 74.*

<sup>h</sup> Ea facienda sunt quæ scripta sunt — & iterum — consuetudo sine veritate, (scripturæ) vetustas erroris est: Propter quod relicto errore sequamur veritatem: Scientes quia & apud Esdram veritas vicit, *Cyp. Ep. 74. ad*

Ponpeium. *Gratianus, Dist. 3. c. Consuetudo quæ.* <sup>i</sup> Multas alias Petra inducat, & Ecclesiarum multarum nova ædificia constituat, *Ep. 75: Firmiliani ad Cyp.* <sup>k</sup> Non intelligit obfuscarî à se & quodammodo aboleri Christianæ Petræ veritatem, qui sic prodit & deserit veritatem, *Ep. 75.* <sup>l</sup> Inter cætera vel superba, vel ad rem non pertinentia, vel sibi ipsi contraria, quæ imperitè atque improvidè scripsit, etiam illud adunxit, *Ep. 74.* Item, hæc quæ ab Stephano gesta sunt prætereantur, ne dum audaciæ & insolentiæ ejus meminimus, de rebus ab eo improptè gestis longiorem molestiam nobis inferamus, *Ep. 75.*

<sup>m</sup> Fortassis consultius foret, nunquam editam fuisse hanc Epistolam, ita ut putem consulto illam omisisse Manutium Pamel. in. arg.

Ep. 75:

*Regula 4. & Indices expurgatorii non facti sunt in eum usum, ut quid in patribus inducatur: Sed ut eluantur quæ malè sani homines Patrum monumentis assue-runt, Gret. de jure & modo lib. prohib. p.*

315.

<sup>n</sup> So commend-ed by Baronius, and followed by Bellarmine in all his works.

° Ep: 1. 3. 15.

21. 22. 71. 73.

74. 75. 83. 84.

85. 86.

\* Lib. 2. de Baptismo contra Donat. cap. 1. pag. 38.

<sup>m</sup> of set purpose; for, so thinks Pamelius. It had been better for the Pope, if those Epistles had never been printed; so saith the Canon: But I do not hold his Doctrine for Canonical. I do better approve the Judgment of the Council of Trent, (I would the Rule had been as carefully observed. It was a good Law: But, *Quid Leges sine moribus?* it took little effect:) *In dictis Catholicorum veterum nihil mutare fas sit; We will, that nothing be changed, or altered in the Writings of the Ancient Fathers:* And yet in the Roman Edition of Cyprian, (which is <sup>n</sup> the best of all others,) they have razed out <sup>o</sup> 11 or 12 whole Epistles, besides infinite other wilful Corruptions & Depravations, which shall, by Gods Grace, be published, soon enough, to their shame. So that, for a Conclusion of this Point, whilst there shall be any Record extant of these two Epistles, (which, I hope, shall be, by the singular Care and Providence of the Almighty, as long as the Sun and Moon doth endure;) Let them talk what they will of Peter's Primacy or Supremacy, to be collected out of all his Epistles: I say, as \* Aug doth, *Non me terret autoritas Cypriani.* I trust, I have made it appear

ver

very plainly, *eos* (as the \*\* same Author saith in his first Book against the Donatists) *non solum non adjuvari auctoritate Cypriani, sed per ipsam maxime convinci atque subverti*: That the Papists are so far from being holpen by Cyprian's Authority, that it (of all others) makes most against them. Likewise in the place of S. Aug. which is neither \* rightly quoted, nor fitly applied, I find Peter's modest refusal of the Primacy, which in the same place is given (in him, or by him,) to all the Apostles. I do not find, that either he, or any of his Successors durst arrogate it unto himself at that time. Furthermore, Peter is there said, *P to have forsaken the rule of Faith*; which his Successors (Men far inferiour unto him in Gifts and Grace,) do challenge, and in a manner appropriate, or rather arrogate unto themselves. Finally, *I deny these words, at least wise in this place, to be agreeable unto that Holy Fathers Style, Phrase or Purpose, as being so unfit for his Discourse, that no Man can almost but suspect them to be added.* The general drift of Cyprian, is, to prove the Unity of the Church, (as I have often shewed;) and not the Supremacy of the Pope. And unless you will make Cyprian

\*\* Lib. 1.  
cap. 1. p. 32.

\* Aug. Tom. 7.  
Bapt. contra  
Donat. cap. 1.  
It should be  
Tom. 7. de Bapt.  
contra Donat.  
lib. 2. cap. 1.  
p. 39.

P Si potuit Petrus contra veritatis regulam quam postea Ecclesia tenuit, cogere gentes Judaizare, &c. Ib. His own words retorted upon him, p. 222.

Hoc erant u-  
tique & ceteri  
Apostoli, quod  
fuit Petrus, pa-  
ri consortio  
præditi & ho-  
noris & pote-  
statis.

*Jo. Rain. in his  
Conference  
with Hart,  
p. 165.*

*My Lord of  
Winchester,  
p. 65. 66.*

prian to contradict himself within few lines, he proves the <sup>9</sup> Equality of all the Apostles, rather than the Superiority of one above the rest: Or, if he give him any Primacy in that place, (because amongst the figures he placeth Peter first, in that our Saviour said to him, Thou art Peter, and on this (Peter, or) Stone will I build my Church, and to thee will I give the Keys of the Kingdom of Heaven; and again, feed my Sheep,) it is only a Primacy of Order, and a Priority of place; in all other things as in the power of Binding and Loosing Sins, in feeding the flock of Christ, they did share alike. But the most ridiculous thing of all, is, to draw an argument from the Style and Phrase containing some few Words or Lines, as if they could not be corrupted.

Have not whole Books been thrust in to the Works of Cyprian, Ambrose, Hierome, Austin, and others, and lie forged under their Names, not in one or two, but in the most part of the Abbies, and ancient Libraries of the West Church? Your Monks and Friers, that were so skilful in committing these manifold Forgeries, knew well how to counterfeit a few Phrases, or broach some odd Sentences in his Name; a thing which every School-boy could do.

To

Aristot. lib. 2,  
Top.

To conclude: His best argument, which like a good *Aristotelian* he hath placed last, is this: *In very truth, if there be any such Copies, and there be nothing razed out of them, I cannot but think, that they were written out before the art of Printing was invented, by some Wicleffian Heretick; or, if they came out of some Foreign Country, by some Schismatick or other, that held with some German Emperour against the Pope.* We will endeavour to draw his argument into mood and figure, that at the sight thereof, as at the sight of a Gorgon's Head, the Enemies may fall down, and be confounded.

*Whatsoever I do think to be true, is so:*

*But I cannot but think, that these Books (in manner and form as I have shewed,) are corrupted.*

*Ergo, in very truth they be corrupted.*

*Risum teneatis, amici?* Take heed you hurt not your selves with laughing. First, the Gentleman comes with his *ifs* and *ands*: *If there be any such ancient Copies*: Secondly, he is grown very distrustful, *and there be nothing razed out of them.* They say, there are none more jealous than they

Horatius

Pag. 224

which

¶ 1 Reg. 18.28.

¶ In Florida & Virginia. Vide Narrat. de Virginia à Tho. Harriotto, Typ. 3:

¶ See before, pag. 14.

¶ The Manuscript of Lincoln College.  
\* The lesser of New College.

which have given most cause. But what talk you to us of Razors and Knives? We will leave them to you; who have so cut and sliced the Fathers, as ¶ *Baal's* Priests, or as the poor ¶ *Indians* are wont to jag their Flesh: So that we must seek for their Books, as *Absyrtus* members were sought for, scattered some in one place, and some in another. Lamentable is the case, and pitiful is the cause of your Church, that, by such undue and untrue means, needs to be maintained. Thirdly and lastly, his strong and invincible argument is soon unjointed. For, if the Copies be ancient, they were surely written before *Wicklef's* time: If they be not ancient, that is more than he knows. But to answer to the Copies. I then used Four Copies, and since have come to the perusal of ¶ Four others. And I dare presume to say, that most of them are as ancient, as any they shall bring; for ought that I see yet proved to the contrary. Only two of them, I confess, seem to be of a later Writing: The one written at ¶ *Florence*, the \* other (as I guess,) in some part of *Italy*: Both, under the Popes Nose, as it were; and yet they want these sentences, which make

make for the Popes Supremacy. So that both ancient and later, new and old Books, are flat against them. I pray, (for I will be bold to ask him this question before we part ; because I see he is so well read in the Story of *Wicklef*.) Where did you ever hear of any such practice of *Wicklef* himself, for corrupting of Books? Which could not be easily done, without long time, and great charge: And it would easily have been known and prevented, no doubt, or at the least objected unto him. Besides, what should become of these Transcripts? It is likely he would have left them, (as pledges of his good will) unto *Merton* or *Baliol College* in *Oxford*, where he had his first and last being; but there we find no Copy of *Cyprian*: Though of others of the Latin Fathers their store is great, and their Copies very ancient. Now then if this Forgery were not practised by *Wicklef* himself; much less is it probable to be done by any of his Followers; whose Persons were still under persecution, and their Books burned. The like answer is to be shapen to his conceit and suspicion of the Copies Written beyond the Seas by some Schismatick. I am sure, he knows not  
10

*He was Fellow of Merton, and head of Baliol College in Oxford, vide Registrum Coll. and my Lord of Canterbury against Hill, pag. 50.*



so much: And what reason he hath to think it, I know not. But the best is, Opinion hath too little to do in these Controversies: Judgment is all in a Professor of Divinity: Which whether he be or no, I cannot expressly learn. Thus to make an end of a brabbling matter, the Reader may see *Cyprian's* Corruption, my Innocency, the adversaries Objections, the *Jesuits* struggling without prevailing, falsifying without shame, disputing without argument, writing, fighting, \* and libelling one against another, and (to use the † Apostles words,) *consuming and being consumed one of another*. Now, it is high time to leave them, when they cannot agree amongst themselves. All the harm I wish them, is, to read *Cyprian's* Book, *de Unitate Ecclesie* once again, and thence to learn, first, to be at Unity in themselves; secondly, with their Brethren; lastly and chiefly, with God and his Church. And thus I take my leave of them at this time; being sorry, that I should have this cause to be troublesome unto the Reader. But, you see my occasions:

\* Gretser against Possévin, Possévin against the Master of the Sacred Palace.  
† Quod si invicem mordetis, & comeditis, videte ne ab invicem consumamini.  
Gal. 5. 15.

— *Pudet hac opprobria nobis  
Et dici potuisse, & non potuisse refell.*

The

The second place corrupted, in the  
49 Homily of the Author of the  
unperfect work upon Matthew, on  
these words in the sixteenth verse.

**T**hen they that are in Jewry, let  
them flee to the mountains.  
Then, when you shall see the abomi-  
nation of desolation standing in the  
holy place, (that is to say, when you  
shall see wicked Heresie, which is the  
Army of Antichrist, standing in the  
holy places of the Church). Let them  
that are in Jewry flee unto the moun-  
tains. That is, let them that are in  
true Christianity repair unto the  
Scriptures. For as the true Jew is a  
Christian, by the saying of the Apo-  
stle (Rom. 2. 28. *Not he that is in open  
show, is a Jew, but he that is in se-  
cret is a Jew*). So true Jewry is Chri-  
stianity: the name whereof import-

Tunc qui in  
Judæa sunt vi-  
dideritis abho-  
minationem  
desolationis  
stantem in loco  
sancto, id est,  
eum videritis  
hæresim in-  
plam, quæ est  
exercitus Anti-  
christi, stan-  
tem in locis  
sanctis Eccle-  
siæ in illo  
tempore qui  
in Judæa sunt  
fugiant ad  
montes: Id  
est, qui sunt in  
Christianitate,  
conferant se ad  
Scripturam. Si-

cut enim verus Judæus est Christianus, dicente Apostolo, (Rom. 2. 28.  
non qui in manifestis Judæus est, sed qui in occulto.) Sic vera Judæa  
Christianitas est, quæ nomen intelligitur confessio, montes autem  
sunt Scripturæ Apostolorum aut Prophetarum, de quibus dictum est,  
(Ps. 6.) munus tu mirabiliter a montibus æternis. Et iterum de

Ecclesia dicit,  
Fundamenta  
ejus in monti-  
bus sanctis,  
(Psal. 86.) Et  
quare jubet in  
hoc tempore  
omnes Christi-  
anos conferre  
se ad Scriptu-  
ras? Quia in  
tempore hoc  
ex quo obti-  
nuit hæresis il-  
las Ecclesias,  
nulla probatio  
potest esse ve-  
ræ Christiani-  
tatis, neque  
refugium po-  
test esse Chri-  
stianorum, ali-  
ud, volentium  
cognoscere fi-  
dei veritatem,  
nisi Scripturæ  
divinæ. Antea  
enim multis  
modis offen-  
debatur, quæ  
esset Ecclesia  
Christi, & quæ  
gentilitas. Nunc autem  
nullo modo  
cognoscitur  
volentibus  
cognoscere  
quæ sit vera  
Ecclesia Chri-  
sti, nisi tantum-  
modo per Scrip-  
turas. Quare  
quia omnia

eth as much as Confession. Now  
these Mountains are the *Writings of  
the Apostles or Prophets*: Of whom  
it is said, *Thou givest us light after a  
wonderful manner, from thy everlast-  
ing hills.* And again, it is said of  
the Church; her Foundations are  
upon the holy Hills. Wherefore are  
Christians at such a time charged to  
have recourse unto the *Scriptures*?  
Because at that time, when Heresie  
shall prevail and over-spread it self  
over those Churches, there can be  
no tryal of the true Christian Religi-  
on, nor any place of refuge for Chri-  
stians to flee unto, that would fail  
know which is the true Faith, *but on-  
ly the holy Scripture.* Before this  
time, there were many ways to find  
out the Church of Christ, and the  
Religion of the Gentiles. Now, he  
that is desirous to know which is the  
true Church of Christ, cannot come  
to the knowledge thereof, *but only  
by the Scriptures.* Why so? Because  
all those things, which properly be-  
long unto Christ in the true Church,  
Hereticks have the like in their schis-  
matical and false Church. They  
have Churches as well as they, the  
Bible as well as they, Bishops and  
other Orders of the Clergy, like  
Bap.

Baptism: In the Matter of the Eucharist there is some difference; but in all other things they agree. Wherefore, if a man should long to know, which is the true Church, amidst such confusion of so many like things, whither shall he go *but to the Scriptures?* Again, heretofore by Signs and Wonders from above, it was known who were the true Christians, and who were the false. As *how?* The false Christians either could not work Miracles at all, or not in such sort, as the true Christians did them. Their Miracles were vain things, causing admiration, but yielding no profit, as we have oftentimes declared unto you: But the Miracles of Christians were sound and substantial Miracles; not only strange to them that saw them, but also very profitable. And this was the badge or cognisance, whereby the true Christians of those times were known from the false. But now the working of Miracles is wholly ceased, and translated rather unto the Pseudo-Christians; though their Miracles be fained, as themselves are counterfeit. But according to *Peters* exposition (as *Clement* reports) *even Antichrist himself shall*

hæc quæ sunt propriè Christi in veritate, habent & hæreses ille in schismate; similiter Ecclesias, similiter & ipsas Scripturas divinas, similiter Episcopos, cæterosque ordines Clericorum, similiter baptismum, aliter Eucharistiam, & cætera omnia, denique ipsum Christum. Volens ergo quis cognoscere, quæ sit vera Ecclesiæ Christi, unde cognoscat in tantæ confusione similitudinis, nisi tantummodo per Scripturas? Item antea & per signa cognoscebantur qui erant veri Christiani, & qui falsi. Quomodo? falsi quidem aut non poterant facere, sicut veri Christiani: Aut talia non poterant, qualia veri Chri-

stiani: Sed faciebant vacua, admirationem quidem facientia, utilitatem autem nullam habentia: Sicut frequenter exposuimus.

Christiani autem faciebant plena, non solum admirationem facientia, sed etiam omnem utilitatem habentia. Et per hæc cognoscebantur qui erant veri Christiani, qui falsi. Nunc autem signorum operatio omnino levata est: Magis autem & apud eos invenitur, qui falsi sunt Christiani, fieri ficta. Sicut autem Petrus apud Clementem exponit, Antichristo etiam plenorum signorum

faciendorum est danda potestas. Item ex moribus ipsis perintelligebatur Ecclesia Christi; quando conversatio Christianorum, aut omnium aut multorum erat sancta, quæ apud impios non erat. Nunc autem tales, aut peiores facti sunt Christiani, quales sunt hæretici aut gentiles. Adhuc autem & major continentia apud illos invenitur quamvis in schismate sint, quam apud Christianos. Qui ergo vult cognoscere, quæ sit vera Ecclesia Christi, unde cognoscat, nisi tantummodo per Scri-

*have power given him to work true miracles.* Again, before the Church was known by her Life and Manners, when the conversation of Christians was holy; and though all of them were not so, yet many of them were: But this Holiness and Integrity of Life was not to be found amongst wicked men. But now Christians are become as bad or worse than Hereticks, or Gentiles. Besides all this, you shall observe greater continency of Life in their Schismatical Congregations, than in the true Christian Church. Wherefore if any man should happen to be desirous to know, which is the true Church, how should he know it, *but only by the Scripture?* So that Almighty God, foreseeing so great confusion of all things in the later times, chargeth Christians which are indeed true Christians, covering to have the soundness of the true Faith, *to flee to nothing else but only to the Scriptures.* For otherwise, if

they

they have recourse unto any thing in the World besides; they shall be offended, and perish, because they know not which is the true Church, and so fall into the *abomination of desolation standing in the holy places.*

sunt in Christianitate, volentes firmitatem accipere fidei veræ, ad nullam rem fugiant, nisi ad Scripturas: Alioqui si ad alia respexerint, scandalizabuntur & peribunt, non intelligentes quæ sit vera Ecclesia. Ex per hoc incident in abominationem desolationis quæ stat in sanctis Ecclesiæ locis, *Hom. 49. in opus Imperf. Matth. p. 930.*

### Proved.

These are the words, I cannot say, of *St. Chrysostom*; though the <sup>a</sup> Papists do often urge this Book, for his: (And *Sixtus Sen.* disputing the Question, doth rather <sup>b</sup> incline unto this Opinion;) but surely a very Antient Writer, whose Books have been much regarded and observed by <sup>c</sup> venerable <sup>d</sup> Antiquity. The Authority alledged (as you may plainly perceive) is very pregnant on our side, against Traditions, Miracles, and sundry other Points of Doctrine, controverted between us and the Papists. With this place, as with an *Alexanders* Sword, a Man may cut in sunder the very Gordian Knot and Sinews

pturas? Sciens ergo Dominus tantam confusionem rerum in novissimis diebus esse futuram; ideo mandat, ut Christiani qui

<sup>a</sup> *Gratianus, Aquinas, Fecardentius, Dardreus, Cuesilly, The Rhemists, Will. Raynolds* see Tr. 173.

<sup>b</sup> Sunt qui ipsum negent esse Chrysostomi, sunt ex opposito qui hoc ipsum opus contendunt esse Chrysost. Neque his obest recens editum Pauli, P. 4. *Sixt. Sen.* P. 262.

<sup>c</sup> There are more written Copies extant

in our Libraries than of any other Book besides. <sup>d</sup> Opus tot jam seculis communi Ecclesiæ assensu comprobatur, *Sixt. Sen.* p. 262.

\* Luc. 16. 8.

† Sparfas hæ-  
reses Manichæ-  
orum, Monta-  
nistarum, Aria-  
norum, ac Do-  
natistarum.  
continent, at-  
que planè in  
omnibus se  
prodit Autor  
longè longius  
ab Ecclesia Ca-  
tholica alie-  
num, Bar. Tàm.  
5. P. 255.

\* Lib. 2. de  
jote & more  
prohibendi lib.  
maios lib. 2.

c. 7. p. 304. Cur non nominasti Editiones, in quibus verba illa sunt  
omissa? Cur generali editionum nomine contentus es, cum toties optu-  
illud sit cufum, & recusum? Nam in Editionibus, quas nos vidimus,  
javeniuntur verba, quæ tu exacta conquereris.

of Traditions, and Doctrine of Mi-  
racles, the Life and Soul of Popery.  
But, \* *The children of this world are  
wiser in their generation, than the  
children of light.* For, even as before,  
they were bold to add for their ad-  
vantage: So here, they have pre-  
sumed to take away this Sentence,  
both out of the printed Books, and  
Memories of Men, to the end that  
there may remain no poison that might  
infect the minds of the simple people.  
For, this is a dangerous weed, † *it  
may be of Montanism, it may be of  
Manicheism, perhaps of Arianism, or  
Donatism*; for as yet they are not  
agreed upon the Matter, nor never  
will: For, to sweat out their hearts,  
they shall never be able to bring it  
within the compass of any Heresie,  
save that which they call the Heresie  
of Protestants. But how cometh it to  
pass, that these words which were in  
all antient Prints that I have seen, and  
some later, are now wanting in some  
Editions? Yea, there is it, will Gretser  
say: *You tell us of Editions, & but  
you name none: These be but general*

terms,

terms, they prove nothing: You were good to bring them forth, if you have any: For we have sought the Words in divers Editions, and can testify that there no such matter. <sup>h</sup> Again, the Book is not Chrysostoms, I must do you to understand so much out of your Erasmus; and <sup>i</sup> lastly, these words, if they be omitted in any Edition, they are therefore left out, because they seem to savor of Arianism: And in very good deed, the Author of them proves himself in this Homily to be a very Arian, and profane fellow. Thus far Gretser. I will satisfy and gratify the Jesuit in all his demands. The reason why I contented my self with general terms, contrary to my wonted use, was not for want of the Book, but for want of space in the Margin. He needed not to have distrusted me: For the <sup>k</sup> Cardinal, his good Lord and Master, could have informed him <sup>l</sup> so much, that there are such Editions lately printed, and well amended; this should have given him an appetite and longing after the Book, and not an edge against me. For, if <sup>m</sup> I have offended, much more Bellarmine; who nei-

<sup>h</sup> Meminisse—  
debebas—Li-  
brum illum  
non esse Chry-  
sostomi, ut ag-  
novit quoque  
Erasmus.

<sup>i</sup> Cur non co-  
gitasti verba  
illa, si qua in  
Editione præ-  
terita sunt, ideo  
præterita esse,  
quia in aliqui-  
bus codicibus  
non sunt re-  
perta? vel quia  
impietatem  
Arianam  
olent? Ut  
certe olet to-  
tus iste locus—  
est enim in  
Hom. 49. in  
Matth. totus  
Arianus & pro-  
fanus.

<sup>k</sup> Bellarmine.

<sup>l</sup> Totus hic lo-  
cus tanquam  
ab Arianis in-  
sertus è quibus-  
dam codicibus  
nuper (some 20  
or 30 years be-  
fore) sublatus  
est, Bell. de

Verbo Dei non scripto lib. 4. cap. 11. p. 248. <sup>m</sup> Tutum est peccare  
auctoribus illis, per quos defendi crimina magna queunt.



ther quotes time nor place: But the Truth is, the Book is printed, and to be seen of all the World, in that famous Library, whereof (I am, I must confess, by the singular favor of that \* Honorable *Mecenas* of these times) the first Keeper. It was <sup>n</sup> printed *Parisiis apud Audonium Parruum via ad divum Jacobum sub Lilio aureo 1557. in 8<sup>o</sup>.* The Book bears *Chrysostom's* name in the forefront, which made me to set it down as a corruption of *S. Chrysostom*: And it hath *Chrysostom's* commendation; being as highly commended <sup>o</sup> for a golden and very divine Book, by *Dionys. Vgr.* in his Preface, as it is discommended by *Baronius*, for a lewd, lowly, and rascal Book. The Truth is, (not to defraud any Man of his due praise) there have been a great pains taken in cleansing and scouring of this golden Book: To purge it clean from the rust and fretting canker of Errors and Heresies, great cost was bestowed: (and who so forward as the Printer?) many hands

\* Sir Tho. Bodley, Knight.

<sup>n</sup> D. Jo. Chrysostomus in S. Jesu Christi Evangelium secundum Mattheum Commentarii, diligenter ab Ariarum facibus purgati, & in lucem S. pagine studiosum gratia hac forma editi *Parisiis. Apud Audonium Parruum via ad Divum Jacobum, sub lilio aureo, 1557. in 8<sup>o</sup>.* <sup>o</sup> Aureum hunc ac plane divinum libellum.

<sup>o</sup> Homine pulchritudine, heresum scelerantes vernibus; *Bar. Tom. 5. p. 255.*

<sup>o</sup> Doctissimos quosque maximis stipendiis conductos adhibere non dubitavit: Qui in eam rem potissimum operam navarent, & (ut aiunt) lapidem omnem moverent, quo sincerius hoc, ac sordibus omnibus purgatum (si fieri posset) nitidius opus in posterum prosteret. — Habes igitur (optime lector) Bibliopolarum nostrorum erga disciplinæ spectatores perfectam benevolentiam, *Dion. Vgr. in pref. ad lect.*

and

all hands employed; and in the end the Book is printed, as you may perceive by the Title page, wholly purged from the dregs of *Arianism*. But seeing they talk thus of Purgations and Books, let us call a Council of *Physicians*, and inquire whereof the *Recipe* was made, lest it prove a *deceit*. For, if a *Physician* should chance to minister a *Potion*, and not give it according to the Rules of Art, he may perhaps be called in question for his life. The best Remedy for a diseased Book, that ever I could read of, amongst either *Protestants* or *Papists*, is four or five old *Manuscripts*, or more, if you think good to add them, compounded together, and the best of them distilled through the Limbeck of a good Divines Brain; that is of a sound Judgment, and impartial temper. If *Dionysius*, or his fellows, have ministered this *Physick*, well-fare them, howsoever the Book speeds. But I perceive they have taken a wrong course; For they have corrected, compared, and published the Book, without the help of any one antient Manuscript at all. Wherein they shew themselves to be right *Paracelsians*. For, as they with a little *Physick*,

*r* Sine Manuscriptis impossibile est mederi alicui libro.

*r Exemplarium vetustorum fide minus adjuti, nihil quod ad rem pertineat omisisse videamur, Dion. Vgr, in præfat.*

*Physick*, (no more than a Dram or two, extracted from the quintessence of some rare Metal) are able to work wonders; where the *Galenists*, or other *Physicians*, are fain to take more pains, and go a longer way about it: So these Men out of the quintessence of their Heads (for, all is wrought the most dangerous and shortest way, *(ex ingenio)* by conjecture; can in a very short time, with a Dram or two of these light conjectures, correct, or rather corrupt, whole Volumes, if need be; as there is, if they mean to maintain their Religion by consent of Fathers: For so the cry hath always hitherto gone. Here, to conclude, I should have proved, that the Author of this imperfect work upon Matthew was no *Arian*, in this place: But *probatur* (as the Lawyers say) *eo quod non probatur contrarium*; I shall be bold to think as I do, until they prove the contrary.

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The third Corruption in *Cyrrill. Com.*  
*In Isaiam*, *Laurentio Humphredo*  
*interprete*, cap. 1. and cap. 51.

**C**ap. 1. To them which are translated from the [hard and sour] Precepts of the Law, unto the ingenious and neat Life (that I may so say) of Christians by means of Faith, to them is promised remission and pardon of their Sins and Offences. For it is the entrance of our Hope, the first Fruits of Gods Favor, the Gate and Way by which they do enter in. *Now this saith which is the gift and grace of God, is sufficient to cleanse and purge, not only them which find themselves somewhat ill; but also those that are very dangerously diseased and polluted with any kind of Disease: As we may see in the Affidavit, as it were, which God hath made by the Prophet; if your Sins were as red as Purple, I would make them as white as Snow: And if they were as Skarlet, I would make them like fine Wooll. For, it is an easie thing for God to wash away all our Sins.*

For

Qui ergo à legis institutione & conversatione ad Christianam vitam urbanitatem quasi & elegantiam per fidem quodammodo traducuntur; his appromittit remissionem eorum, in quibus jam ante offenderunt. Illa enim est nostræ spei introitus, & divinæ erga nos clementiæ primitiæ, & veluti janua ac via. Fides autem gratiam cum his qui valde inquinati sunt, eum etiam paulum morbo affectis, satis ad emendationem valituram esse fidem facit, dicens: Si

sint peccata  
vestra ut pur-  
pura, velut ni-  
vem inalba-  
bo: Et si sint  
ut Coccinum,  
quasi lanam  
inalbabo. Nihil

enim difficulter eluitur, Deo detergente. Quomodo & Paulus ait: Ubi abundavit peccatum, supra modum abundavit gratia. Et rursus: Quis inculpabit electos Dei? Deus est qui justificat: Quis est qui condemnat? *Cyrril. in Isa. lib. 2. cap. 1. p. 173.*

For as Paul saith, *Where sin aboundeth, there grace aboundeth much more.* And again, *Who shall accuse Gods elect children? it is God that justifieth them; who then shall condemn them?*

\* Per Moſem—  
audierunt eum  
diſertè dicen-  
tem: Domi-  
num Deum tu-  
um adorabis,  
& eum ſolum:  
Ejectusque eſt  
de corde co-  
rum immun-  
dus ſpiritus.  
Sed ubi non ha-  
berent Dei ti-  
morem in ſeip-  
ſis, nec Jeſum  
per fidem inco-  
lam recipere,  
(habitat enim  
in cordibus no-  
ſtris per fidem,  
ſicut ſcriptum

eſt.) locum illum vacare antiqui ille & impurus ſpiritus conſecratus,  
irrupit denuo & in illos immigravit, factaque ſunt illorum poſſeſſa  
deteriora prioribus, lb. cap. 51. pag. 504.

And again, *cap. 51.* Taking occaſion to expound that of *Matth. 12.* *When the unclean ſpirit goeth out of a man, &c.* He hath theſe words;  
\* *By Moſes--they heard God expreſſly ſay, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. But when they began to caſt away all fear of God from them, and would not entertain Chriſt Jeſus, within the houſes of their hearts by faith, (for he dwelleth in our hearts by Faith; as it is written) the old unclean ſpirit, ſpying his opportunity, and ſeeing the Houſe empty and void without a Tenant, ruſheth in upon them, and the later end of theſe Men is worſe than the beginning.*

*Proved.*

Proved.

**T**Hese Sentences of blessed *Cyrrill*,  
 (as far forth as I have noted  
 them in other Letters, containing  
 the Marrow and Pith of both Pe-  
 riods) are commanded to be put out,  
 by an unkind and unjust <sup>a</sup> *deleatur*,  
 in the *Index Expurgatorius* of Spain.  
 What pity is it, that so bright a Star  
 of the East Church should be thus  
 Eclipsed by the interposition, or op-  
 position rather, of such shameless,  
 inconstant, and <sup>b</sup> lunatick Divines?  
 But thanks be unto the Lord Jesus,  
 that hath raised up some in all Ages  
 to discover their wicked Practices,  
 and dangerous Positions: Which be-  
 ing once known to the World, is so  
 far from doing them any good, that  
 it hath done them much harm. For,  
 as a Learned <sup>c</sup> Bishop hath truly ob-  
 served, *the more they forge, the less*  
*they gain*: And forge and purge they  
 do, and are so earnest in pursuit  
 thereof, that they will not suffer the  
 word *Faith*, to stand knocking at  
 the Door of *Cyrrill's* Text, but that al-  
 so must be thrust away with <sup>d</sup> a *de-*  
*leter* sponge. And have they not  
 made a fair hand, throw ye? when the  
 very

<sup>a</sup> Ex textu de-  
 leantur illa  
 verba, *Index*  
*Hispan. Gasp.*  
*Quiroga, p. 62.*  
<sup>b</sup> I call them  
 so, because of  
 the uncertain-  
 ty & incon-  
 stancy of their  
 censures. Hodie  
 video librum  
 (saith Greg.  
 Capucine) non  
 esse dignum  
 majori corre-  
 ctione: Et cra-  
 stina die ex  
 nova conside-  
 ratione iudico  
 ipsum dignum.  
 Vide Enchiri-  
 dion Eccles. p.  
 227. Homo  
 sanctus in sapi-  
 entia manet si-  
 cut sol: — stul-  
 tus sicut luna  
 mutatur, *Eda.*  
*cles. cap. 27. 32.*  
<sup>c</sup> My Lord of  
 Winchester.  
<sup>d</sup> *Deleatur* &  
 margine ver-  
 bum, *Fides*. Et  
 ex textu dele-  
 antur illa ver-  
 ba, *Ind. Hisp.*  
 p. 62.

• Declaravi per publicum decretum ego minimus inter deputatos pro revisione librorum, librum *Expurgationis per Alf. Gomezium de Anno 1584. editum, juxta Tridentini Indicis Regulam, nullo modo in Nazareth. esse recipiendum, Greg. Capuccinus in Prefat. Et iterum. Finaliter summopere cave à quodam libro, cujus Tit. est Index librorum Expurgandorum, impressus Madriti, per Alf. Gomezium sub Anno 1584. cum potius credendum sit*

*falso adscriptum esse in eo, in tali civitate: Et per dictum Alfonsum impressum fuisse: Ac etiam falso adscriptum esse tanti supremi & Catholici Senatus ordine impressum, Ib. p. 218. Tu, si mendax non es, ostende ullum Indicem Expurgatorium, qui aliquid, quod ad ipsum & genuinum Cyrilli contextum pertinet, obliterare præcipiat. Glossata ab Hæreticis Cyrillo assuta, scholia, male feriatorum annotationes & interpretamenta expungenda sunt, & inducenda. Hæc mea Indicium, non illa quam tu ex tua mente fingis. Nihil enim spongiæ dignum in Cyrillo quod quidem sit Cyrilli, Greti, lib. 2. cap. 7. p. 304. Lib. 1. Topic. cap.*

very Boys amongst us do laugh at this their folly; and their own Divines (I speak of the wiser and graver sort) are ashamed of it, and deny both the Fact and the Book. But they come too late: The Book is too well known: The Plot discovered: Their wisest *Achitophels* are taken in their own counsels: And their bravest *Absolons* hanged (as it were) in their own Hair. But here in this place, some man may thus plead for the *Inquisitors and Court of Rome.* *It may be, (but perhaps you do not know so much) that our Indices Expurgatorii do command Heretical glosses, made scholies, and idle interpretations or observations, to be expunged, and blotted out; but nothing of the very Text, and natural Words of Cyrill. If you can shew any such Index, you say somewhat: I believe, you cannot. For, I am sure, this is the meaning of the Inquisitors: It is not, as you say. For*

*true*: Cyrill hath no need to be purged.  
 This indeed is Greser's Objection:  
 And hereunto I do thus reply; There  
 be some Men, as Aristotle sheweth,  
 that, for denying of plain and evident  
 Truth, are not to be beaten with  
 Arguments, but with Rods. The  
 Jesuit is near a shrew'd turn. For  
 (which Greser might have learned  
 of his fellow & Jesuit) there is such  
 an Index in the World; and the  
 truth of my Assertion is grounded  
 upon the evidence of these Words,  
 (which any Man may see that hath  
 Eyes; unless he will be accounted  
 among the number of them, *which*  
*have eyes and see not*;) <sup>h</sup> Ex D. Cy-  
 rilli Commentariis in Isaiam, Lauren-  
 tio Humphredo Interprete, cap. 1. Ex  
 Textu deleantur illa verba:—: And  
 again, cap. 51. In fine deleantur ex  
 Textu illa verba: Out of the Commen-  
 taries of Cyrill on Isay translated in-  
 to Latin by Laur. Humphrey, chap. 1.  
 Let these words be put out: Again,  
 chap. 51. in the later end of the Anno-  
 tation, put forth those words. This is  
 a Matter of Fact: Who can deny it?  
 I deny it not, may the Jesuit say,  
 (for I conceive his meaning, by the  
 wagging of his Lips) yet you sit be-  
 sides the Cushion; for the Words  
 that

s Possavin  
 mentions it  
 an hundred  
 times in his  
 Apparatus,

b Index His-  
 span. p. 624



that are willed to be razed out, are not *Cyrills*, I warrant you, but the Translators, and therefore are wisely left out. Take heed what you say, you speak against you know not whom. These words which are commanded to be put forth, though they be done in *Latin* by that worthy Confessor, and Professor, Dr. *Hampbreys*; yet they are *Cyrills*: And so well translated by him, that in your own most exact printing of *Cyrill's* Works, set forth not once or twice, but <sup>i</sup> divers times by Men of great Understanding and Knowledge amongst you, they are found *Totidem verbis*. And he that is but meanly read in *Cyrill's* Works, will say, that these Words do well agree with his Doctrine; and his Doctrine is no less agreeable with these words. But, leaving the *trifling Jesuit*, it is now high time to come unto *S. Aug.* and we shall see, whether *S. Aug.* hath sped better than *S. Cyrill*, the Greek, or the Latin Fathers best.

<sup>i</sup> See the late Edition at Paris.

<sup>2</sup> In the Paris Edition set forth by Gent. Hervetus, ex collatione complurium Exemplarium scriptorum prester omnes omnium editiones virorum doctorum studio emaculata & aucta.

<sup>1</sup> Verum misso ineptiente isto Calvinista, ad Judium oratio nostra regrediatur, Gress. lib. 2. cap. 7.

The

The fourth Corruption in S. Aug. de  
Gen. ad literam, lib. 10. cap. 23. pag.  
264. Col. 1. B.

**T**HE Custom of [our] Mother  
the Church, in baptizing In-  
fants, --- were not at all to be be-  
lieved, *were it not* an Apostolick Tra-  
dition.

modo superflua deputanda, nec omnino credenda,  
esse traditio.

Consuetudo  
matris Eccle-  
siae in bapti-  
zandis parvu-  
lis, nequaquam  
spernenda est,  
neque ullo  
nisi Apostolica

*Proved.*

**T**HIS holy Father, is the first  
that I noted in my *Epistle* be-  
fore the *Catalogue*, which hath bred  
all this stir. And to prove his Cor-  
ruption, I used the Authority of a  
nameless Author, that offers to  
prove against the *Jesuits*, the Popes  
Factors, that <sup>n</sup> John the Eighth was  
a Strumpet; and that they do absurd-  
ly, and foolishly, deny this Story:  
Gresfer (being all in the mistaking

<sup>m</sup> Anonymus  
in libello cui  
Tit. *Jesuitas*  
*Pontificum*  
*Rom. Emissa-*  
*rios falso &*  
*frustra negare*  
*Jo. 8. fuisse*  
*meretricem,*  
Cat. test. ver.

Tom 2. p. 179. <sup>n</sup> Commonly called Pope Joan. <sup>o</sup> Gresfer lib. 2. de  
pure & modo prohib. lib. malos, p. 298. Sed quis ille autor? Expi-  
me nomen, cur obmutescis? Cur vox faucibus hæret? Cur non profers  
ex Aug. locum illum depravatum, ut videre possimus, tunc deprava-  
tor sis, an ille quem accusas?

N

vein)

P Sive ad iudicium aliorum explorandum, five ad utilitatem eorum à quibus sua legi cupiebant, five ad vitandam proprii nominis invidiam, odium, pericula, five, in gratiam rudium, seu ad exercendum ingenium, seu deniq; ob animi demerit. & humilitat. *Poss. in Pref. 9 See my Catalogue of Manuscripts, p. 131. Quæ sequuntur ad 70. lineas in impressis Codicibus Mss. non habent.*

*r. Possievin  
seems to tax*

*my ignorance in not knowing this Book to be Fulgentius; when my course is perspicuously to the contrary, and the best light the Jesuit had was out of my Catalogue: These be his words, Porro nos in verbo Aurelius Aug. cap. 5. rationes attulimus, cur liber de fide ad Petrum D. Aug. adscriptus, Fulgentio tribuendus sit. Id quod Lovanienses, Rob. Cor. Bell. & alii plerique omnes viri docti jam sentiunt. Fidem hanc firmat Inscriptio operis in Bibliotheca Coll. Mertonensis, quam multo ante enatas hæreses Lutheri atq; Calvini instructam Catholicis Scriptoribus antiquis, Catholici majores nostri reliquerunt, *Poss. Append. 2. ad Tom. 1.**

vein) dreams that this Author was a *Papist* (and then he might very well have been hanged for his labor, for treating of that Subject). Secondly, he would have me name the Man, and the Place thus depraved. He thinks belike, that I am a Novice of their Order; he binds me to impossible things: For, how should I name the Author, when he hath no name? which he might purposely conceal for divers Reasons best known unto himself. As for not citing any place: For which, he blames me so much, and takes it to be an Argument of a guilty Conscience: He hath no cause so to say. For, what? would he have me make the Porch bigger than the House? the *Epistle* than the Book? so I might have fitted him very well: If he had but taken his Eyes in his Hands, and lookt round about him, he should have seen in *9 Fulgentius Book de fide* (which <sup>r</sup> because it hath gone un-

der S. Aug. name may very well be held to be a Corruption in his Work) above threescore lines together inserted in most Editions. But because my nameless Author hath only (to confess the Truth), proceeded in general terms, exemplifying it in no particular place, and yet was perhaps like minded in discovering the practice of the Papists, corrupting all manner of good Books; I will do him that kind favor, to justify his saying, and lend him a few Authorities, which my self have borrowed also from some of our best learned and most judicious Protestants. And it may be, (for, *sub verbo forte, respondent sape periti*: I will promise nothing) that by that time we have cast up our Accompts, we shall find that excellently learned Father, or rather Father of Fathers, and chief Master of the Sentences, with all his complises, more spitefully and villainously intreated than David's Messengers were handled by the King of Moab; by shaving off, not only the Hair of his Beard, but making deep gashes in his tender Flesh: Whereby they have let out some of the best Blood in his Body; although at another time, they can make his Books

swell, and himself a Giant, like *the man of Geth*, the Son of *Haraphah*, with 24 Fingers and Toes, that he may the better be enabled to *defeat the host of Israel*. For, they in working this their fraud, do imitate *Procrustes* the Tyrant: If the Sentence be too long for them, it shall be pared and fitted to their minds; if too short, they will set it on the Tenter Hooks, or put it to the exquisite torment of the Rack, until it speak for them. As for Example sake, let us examine this one place of *S. Aug.* as we find it in the printed Copies urged by the *Rhemists*, and the *Author of the grounds of the old Religion and the new*, to shew, that many of the *Articles of our Religion, and Points of highest importance, are not so much to be proved by Scriptures as by Traditions; namely, avouching, in the place alledged, That in no wise we could believe, that children in their infancy should be baptized, if it were not an Apostolick Tradition.* If a Man should ask me, what fault I find with these words, I would tell him, none. It is not I that accuse them: But one, whose Learning and Judgment hath been as much a Load-stone to draw my Studies unto this point, as a Load-Star

† In their Annotations upon the 2 Theff. cap. 2. ver. 15. p. 559.

Star to direct many both *Papists* and  
*Schismatics* within this Kingdom,  
 the right way unto Heaven. To be  
 short, the place is challenged by my  
 Lord of *Winchester*, for a small mat-  
 ter, as one would think, but the  
 creeping in of a letter too much; a  
 matter of some moment in altering the  
 sense: And his Lordship is led to  
 suspect this place, with very good  
 Reasons. First, by the course of the  
 Sentence, shewing the gradation of the  
 Words. Secondly, by the circumstance  
 of other places; and namely in his  
 fourth Book against the *Donatists*:  
 Where, speaking of very same Mat-  
 ter, he saith, *Non nisi autoritate*  
*Apostolica traditum rectissime creditur*,  
 It is most rightly believed, to be none  
 other than a Tradition of the Apo-  
 stles, Where we find not only the same  
 purpose, but the same phrase and force  
 of speech that were used before. So  
 that he concludeth probably, but not  
 peremptorily, that the former read-  
 ing, *esset*, is against Saint *Augustine*;  
 the true reading to be *esse*, for *esset*;  
 the parts being consequent each after  
 other, in better order, thus: The Cu-  
 stom of [our] Mother the Church in  
 baptizing [her] Infants, is neither  
 to be despised, nor by any means to

† Part 4.  
 p. 582.

*De Baptismo*  
*contra Dona-*  
*tistas, lib. 4.*  
*cap. 24.*

be accounted superfluous, *Nec omnino credenda nisi Apostolica esse Traditio.* Nor at all to be thought to be any other, than an Apostolick Tradition. This place was (as I have in part shewed before) the first place that ever I examined. And I was moved to compare it with the *Manuscripts*, because I thought with my self, it might avail very much, if his Lordships Reasons were fortified and strengthened out of the ancient Copies: And I sped so well in the search thereof, that I have greatly been encouraged ever since to prosecute so happy beginnings. For, in the <sup>a</sup> old *Manuscripts* we read not *esse* (as the Printed Copies have it) but *esse*: <sup>b</sup> *Nec omnino credenda, nisi Ecclesie Traditio esse.* Thus we see the learned Bishops Judgment confirmed, the Papists reading contradicted, their great Argument for Traditions, the very *Achilles* and strength of their Cause, annihilated, and brought to nothing. But I hasten to shew sundry other Depravations and Corruptions, which have crept into the *Fathers Works*, either through the injury of the Times, or wickedness of Men: Of which we find great store, not only by the Judgment of the Learned, but by

<sup>a</sup> Which are to be seen, two in the Publick Library, one in Meiton Coll. in Oxford.

<sup>b</sup> As my Lord g. esseth it to be.

by the very sight of the Books. I will be very brief in the rest; tying my self strictly unto this Order following. 1. To rehearse the place. 2. To note the Persons by whom it is suspected, referring my self unto their learned Observations. 3. To justify their Observations out of the *Manuscripts*, using very little digression from, or dilating of the Point, unless the place do merit it.

The fifth Place corrupted, in the *Author of the Questions upon the New Testament*, Aug. Tom. 4. *Quest.* 75. Page 441.

**W**HY doubt we of it? Christ prayed for *Peter*: For *James* and *John* he prayed not; to say nothing of the rest. It is manifest that in *Peter* all are contained.

Quid ambigitur? Pro Petro rogabāt, & pro Jacobo & Joanne non rogabat, ut ceteros taceam. Manifestum

est, in Petro omnes contineri: Rogans enim pro Petro pro omnibus rogasse dignoscitur, &c.

*Proved.*

**I**T is my Lord of *Winchesters* <sup>c</sup> Observation, that the words, *Pro Jacobo & Joanne non rogabat*: For *James* and *John* he prayed not, must

<sup>c</sup> Part 2. p. 280.

N 4

be



be interrogative, unless you will have S. Aug. to contradict that which he goeth about to prove. Though the Print or the Scribe have made there two Points: Yet their own fellows the *Lovanists*, in their *Plantine Edition*, have mended the Points, and made them interrogative for very shame. So read the *Manuscr.* that I have seen; *Pro Petro rogabat, & pro Jacobo & Johanne non rogabat, ut ceteros taceam?* Did he pray for Peter, and did he not pray for James and John, to say nothing of the rest?

*In the Publick Library.*

The sixth Corruption in the same place, in the words immediate following.

*Regans— pro Petro, pro omnibus rogasse dignoscitur. Semper enim in praeposito populus aut corripitur aut laudatur.*

CHRIST praying for Peter, prayed for the rest: Because in the Pastor and Prelate, the people is corrected or commended.

*Proved.*

My Lord of Winchester of Obedience, p.281. part 2.

THESE words, cited by the *Rhem.* on *Lu.22.* are not found (as the same judicious B. observeth) in the old Prints, nor in their Copies; but crept (as he thinketh) into some writ-

ten

ten Books, by the negligence and unskillfulness of Scribes: But, the Manuscript that I have had leisure or opportunity to visit (for how may one see all?) hath not this Sentence.

\* The Manuscript of Mer-ton College.

The seventh Corruption, in Saint Aug. de Doctrina Christiana, lib. 2. cap. 8. pag. 111.

IN the number of Canonical Scriptures — let those Epistles be, which the Apostolick See [meaning Rome] hath, and others have received from her.

In Canonicis autem Scripturis Ecclesiarum Catholicarum quamplurimum auctoritatem sequatur, inter ab ca alii merue-

quas sane illæ sunt, quas Apostolica sedes habere, & ab ea alii merue-

THIS place is corruptly alledged, by one, to whom the Papists are more beholding in this kind, than to any Man that ever wrote on their side: And it is a famous Corruption of S. Aug. as is observed. For, Gratian, in these

Gratian that forges Authors often, Rain. in his Confer. p. 353.

\* The Canon Law the Forgers of Papacy; — doubtless

their Divinity would be cold without it, Rain. in his Conference, p. 115. The very Heart and Life of all your Records at Rome, My Lord of Winchester, p. 374. My Lord of Winchester in his Book of Obedience, Part I. p. 82.

words,

Inter quas  
sanæ illæ sunt,  
quæ Apostoli-  
cas sedes habe-  
re & Epistolas  
accipere me-  
ruerunt.

Glossa ibid.

words, doth not only commit gross Bla-  
phemy, but also run into heinous Bla-  
phemy. For S. Aug. words are, *Canonicis autem Scripturis, &c.* [re-  
esteeming] the Canonical Scriptures, let  
a [Christian] Man follow the Authority  
of the greater number of Catholic  
Churches, amongst whom those  
[Churches] are, which deserved both  
to have the seats of the Apostles, and  
to receive their Epistles. But you  
see how the Canon Law hath turned  
them purposely. For, lest you should  
think any other Epistles are meant,  
than such as the Bishops of Rome  
themselves wrote) in fair Letters be-  
fore the Text, these Words are placed:  
*Inter Canonicas Scripturas Decre-  
tales Epistolæ connumerantur:* The  
Decretal Epistles (of Popes) are  
counted (by S. Aug.) for Canonical  
Scriptures. What greater Blasphemy  
can be devised, or uttered against Christ  
and his Spirit, than that the Pope's  
Epistles should be Canonical Scriptures,  
that is, of equal Authority with the  
Word of God? And how far S. Aug.  
was from any such thought, the very  
place which their Law so wickedly per-  
verteth, doth best witness. First, they  
have grossly mistaken the Antecedent to  
the Relative, *Inter quas* (Scripturas)  
for,

for, inter quas (Ecclesias). Next, they have changed the Nominative Case into the Accusative, and the Accusative into the Nominative, as also the Plural Number into the Singular; saying, quas Apostolica sedes habere, for, quæ Apostolicas sedes habere. Thirdly, they put in these words of their own heads, & ab ea alii; which are not in S. Aug. Text. And so where S. Aug. saith. Among the which, those Churches are, that deserved to have the Seats of the Apostles, and to receive their Letters; you say plainly: Among which (Canonical Scriptures) those Epistles are, which the Apostolick See (of Rome) hath, and (which) others have deserved to receive from her. Now, I report me to the Conscience of any indifferent Papist, whether this be not a barbarous kind of corrupting the Fathers, without Reason, or the Authority of any Manuscript: Which is often used in the Canon Law; <sup>m</sup> as a Learned Man, of great Account and Place amongst them, hath very plentifully shewed in a plain and familiar manner. But to proceed.

*Vide Augustinum Tarraconensem Agraphum in Apologia Dialogi ejus de re sacra, de emendatione Gratiani, Par. 1607. in 4<sup>o</sup>.*

The eighth Place corrupted, in a  
Treatise of S. Aug. De corpore &  
sanguine Domini; brought for  
Transubstantiation.

Non dubitare  
debet aliquis,  
cum panis &  
vinum conse-  
crantur in ve-  
ram substan-  
tiam Christi:  
Ita ut non re-  
maneant sub-  
stantia panis  
vel vini: Cum  
multa alia eti-  
am in operibus  
Dei non minus  
miranda vide-  
mus. Homi-  
nem enim sub-  
stantialiter mu-  
tat Deus in la-  
pidem, ut ux-  
orem Loth: Et  
in parvo arti-  
ficis hominis,  
statuam & fili-  
cem in vitrum:

Nec credendum est, quod substantia panis vel vini remaneat: Sed pa-  
nis in corpus Christi & vinum in sanguinem convertitur; solummodo  
qualitates panis & vini remanentibus.

**L** Et no Man doubt, that Bread and  
Wine, after Consecration, may  
be so changed into the true Substance of  
Christ, that the Substance of Bread and  
Wine shall not remain; seeing that a-  
mong the Works of God, we see many  
things no less marvellous. [than this.]  
A Man, God changeth substantially in-  
to a Stone, as Lot's Wife: And in the  
small Workmanship of Man, Hay and  
Fern into Glasse. Neither must we be-  
lieve, that the Substance of Bread or  
Wine remaineth; but, the Bread is  
turned into the Body of Christ, and the  
Wine into [his] Blood; the Qualities  
[or Accidents] of Bread and Wine on-  
ly remaining.

Proved.

Proved.

**T**His place is worthily challeng-  
 ed by \* my Lord of Winchester  
 for a forgery, and thought to be  
 written by some Glass-maker, rather  
 than S. Aug. And if the Papists can  
 shew us these words throughout all  
 the Ten Tomes of S. Aug. learned  
 Labours, they shall bear the Bell:  
 But if they fail in proof, (as needs  
 they must,) I think they well de-  
 serve the Whetstone. Shall we ne-  
 ver have an end of these Frierly pra-  
 ctices, and base forgeries, under the  
 Fathers Names? It is <sup>b</sup> thought, that  
 either Walden made it of his own head,  
 or else light on a patch of Anselmus, or  
 some such Writer, under the Name of  
 S. Aug. which was common in their  
 Abbies, and is at this day confessed by  
 their own fellows. Of these two O-  
 pinions rehearsed by my Lord, (to  
 speak under correction,) I rather ap-  
 prove of the later. For, how could  
 Walden make them, when they were  
 made before unto his Hands? as it ap-  
 peareth by sundry written <sup>c</sup> Copies;  
 although the Treatise be in very deed  
 S. Anselms, and in his Name cited by

\* See my Lord  
 of Winchester  
 of Obedience,  
 p. 799.

<sup>a</sup> It is cited  
 out of S. Aug.  
 by Frier Wal-  
 den, Tom. 2.  
 de Sacramen-  
 tis, cap. 83.  
 a divine Work  
 Dr. Allen's  
 judgement, lib. 1.  
 de Euchar. Sa-  
 crament. p.  
 344. This for-  
 gery, writ  
 or betwixt ju-  
 dicially allow-  
 ed by Pope  
 Martin the  
 Fifth, and his  
 Cardinals, in  
 their Consisto-  
 ry, Ib. <sup>b</sup> By  
 my Lord of  
 Winchester, It.

<sup>c</sup> See the Cata-  
 logue of Ma-  
 nuscripts, p. 16.  
 part 2. where  
 Name.

you shall find five Copies bearing S. Aug.

d Walden

<sup>d</sup> *Walden* himself: Besides, it is found in an ancient *Manuscript*, <sup>e</sup> bearing the Livery of his Name, as well as *S. Aug.*

The ninth Place forged in *S. Ambrose* name; extant in the Canon Law, a *Consecrat. dist. 2. cap. Omnia quaecunque, ex Ambrosio.*

Post consecrationem, licet figura panis & vini remaneat; tamen nihil est ibi nisi corpus & sanguis Christi. Omnia quaecunque voluit Dominus fecit in caelo & in terra: Et quia voluit, sic factum est; ita licet figura panis & vini videatur, nihil tamen aliud quam caro

Christi, & sanguis post consecrationem credendum est.

**I**N the Rubrick: *Although after consecration, the Figure and Bread of Wine do remain; yet there is nothing there remaining, but the Body and Blood of Christ.*

Our Lord hath done what he would, both in Heaven, and Earth: And his will is an absolute command, for he may do what he please. Although the Figure of Bread and Wine remain, yet believe we must, that there is nothing remaining after Consecration, but the Flesh and Blood of Christ.

*Proved.*

<sup>f</sup> *Jewel* against *Harding*, Art. 10. of accident without subject, 3 Divis. p. 427.

**N**othing can be plainer to this purpose; as *Harding* writeth against *Jewel*: But as that <sup>f</sup> Reverend Bishop replies, *Ambrose's Books be extant*

## part II. Corruption of the true Fathers.

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that and known: Among them all, these words are not found. Gratian the reporter of them, either of purpose, or for want of Discretion, (as a Man living in a very barbarous and corrupt Season) alleageth often one Doctor for another, the Greek for the Latin; the New for the Old: As may soon appear to the Learned Reader. Furthermore, this Writer, whom (as it appeareth) Mr. Harding would so fain have to pass by the name of Ambrose, in this very place purposely depraveth the words of Christ, alleaving that for Scripture, that is not to be found so written in all the Scriptures: Which is not the manner of S. Ambrose's dealing.

The 10. Place corrupted, in the 11. Rom. of the unperfect work upon Matthew.

**I**F therefore it be so dangerous a thing, to apply these holy and sanctified Vessels unto a private use, [in which notwithstanding is not contained the very Body of Christ, but a Mystery of his Body]: How much more should we be careful, that the Vessels

Si ergo hæc  
vasa sanctifica-  
ta ad privatos  
usus transferre  
sic periculo-  
sum est, (in  
quibus non est  
verum corpus  
Christi, sed  
mysterium cor-



*paris ejus continetur;)* quanto magis vasa corporis nostri quæ sibi Deus ad habitaculum præparavit,

Vessels of our Body, wherein God hath appointed to dwell, be not yielded unto the Devil, to do what he list with them?

non debemus locum dare Diabolo agendi in eis quod vult.

Proved.

<sup>a</sup> See Bell. lib. De missa pag. 618.

<sup>b</sup> Par. 1557. in 8°. per Aud. parvum.

<sup>c</sup> In the *Paris* Edition 1588. Tom. 2. p. 700.

<sup>d</sup> 1557. in 8°.

<sup>e</sup> See two of them in New Coll. two in the Publick Library.

<sup>f</sup> Constat opus illud multis modis corrup-

tum à variis hæreticis, & varia hinc inde inserta habere. Id quod recte probat *Sixt. Sen. lib. 4. Bibliothecæ S. p. 413.* it should be p. 262. of the Lyons Edit. 1591. and p. 266. Col. 1586.

**T**His Authority, so fully impugning the Doctrine of Transubstantiation, and urged by *P. Martyr*, is foully corrupted in the lesser Edition of *h Paris*. For, whereas in some of their *i* Books, the words are found inclosed with two Lines, with this Note in the Margent: [*Hec in quibusdam exemplaribus desunt: These words are wanting in some Copies*] meaning (for ought that I can learn (no other Copy but this of *k Paris* (which was printed not long before, and which for shame they durst not follow;) the same words are found in *\** all our Ancient Copies, so as *Peter Martyr* hath alleaged them. *Bellarmin*, having nothing to say hereunto, would have us to think, that *these words are inserted by some of Berengarius's Disciples.* And to prove this, he refers us to a place in *l Sixtus Senensis* (quoting Book and Page

†

very

very exactly) which proves this Book to be corrupted, in many places. But to grant so much, and to deal liberally with the Cardinal: Yet, from thence shall we infer, that *Chrysostom* in this place is corrupted by Hereticks? his own proof shall serve against him. *These words are found* (saith he out of *Sixt. Sen.*) *in all ancient Copies*: Yet (if I be not deceived) <sup>m</sup> *Sixtus Senensis* flatly affirmeth the contrary in another place; namely, that the *Author* of these Homilies doth shrewdly allude unto the Heresie of them, (of the *Protestants*, he meaneth) which deny the Real Presence in the Sacrament of the Altar. Which he proveth, out of another place: Which you have in like sort corrupted; as shall be proved.

*m Autor operis Imperfecti, b. m. 11. alludere videtur ad hæresin eorum, qui negant verum Christi corpus esse in Sacramento altaris, Sixt. Sen. lib. 6. adnot. 21. Neq; ab hac sent. abludit, c. m. Hom. 19. fere in principio vocat, sacrificium panis & vini, lb.*

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The 11. Place corrupted, in the  
19. Homily written by the same  
Author.

**B**Ut, peradventure thou wilt say,  
How may I safely call him no  
Christian; whom I see confessing  
O Christ,

*Sed forte dicēs,  
quomodo dicere illum possum non esse*

Christianum,  
quem video  
Christum con-  
fitemem, altare  
habentem, sa-  
crificium panis & vini offerentem, baptizantem, &c.

Christ, having an Altar, and offering  
the Sacrifice of *Bread and Wine*, bap-  
tizing, &c.

Proved.

° Lib. 6. adnot.  
21.

P In the Edit.  
Par. apud Au-  
dænum Par-  
uum in 8°.

1557.

° Which are  
in the greater  
Edition of Pa-  
ris, and in the  
form r Books;  
the lesser of  
Paris excepted.

BY this place, ° *Sixtus Senensis* doth wisely gather, that surely the Author of this Work was fully possessed with an opinion against the Real Presence: But *Dionysius P Vgr.* with his Complices, have (in stead of these words, ° *sacrificium panis & vini offerentem*, offering the sacrifice of bread and wine,) put in these, *sacrificium corporis & sanguinis Christi offerentem*, offering the sacrifice of the body and blood of Christ. But, observe, I pray you; both in this testimony, and the former, (which will be worth your learning) the most exact Edition of *Paris* 1588. coming after this, durst not take these words into the text, for their ears; knowing, no doubt, (their Consciences bearing them witness,) that they were counterfeit stuff. Nevertheless, as bearing a mind to the old game, because the words crave to be admitted so importunately, they have admitted them into the porch, though not with-

within the doors of their text. For, in the Margent of the *Parif.* you may read these words in the Text, *sacrificium panis & vini*, as I have declared already ; and these in the Margent, with an *aliàs*, *aliàs sacrificium corporis & sanguinis Christi*. But, <sup>r</sup> confounded be all those that seek after leasing ; I say with <sup>r</sup> *Esdra*s, *Great is the truth ; and (doubtless) it will prevail ; let the Adversaries of the Truth sweat and fret never so much against it.*

<sup>r</sup> Psal. 97. 7.

<sup>r</sup> 3 Esdras, cap 13.

The 12 Place corrupted by Papists in an Epistle of *Elfricks*.

**T**hat \* *Houfel* is *Christ's Body*, not bodily; but *ghostly*: Not the *Body in which he suffered for us*, nor that *Blood which was shed for us* ; but in *ghostly Understanding*. Both be truly: That *Bread is his Body*, and that *Wine also is his Blood* ; as was the *Heavenly Bread*, which we call *Manna*, and the *Water which did run from the Stone in the Wilderiness*.

\* Non fit tamen hoc sacrificium corpus ejus in quo passus est pro nobis, nec sanguis ejus quem pro nobis effudit : Sed spiritualiter corpus ejus efficitur & sanguis, sicut manna quod de cælo pluit,

& aqua quæ de petra fluxit.

Proved.

**T**He *Latin* of these words, which I have here delivered, is taken out of an *Epistle of Elfricks*, to <sup>t</sup> *Wulstan* Archbishop of York, against the bodily presence; which being in *Latin*, doth leave untous (as <sup>u</sup> Mr. Fox doth very well note,) an evident declaration, what was the common opinion of this Sacrament in the Church, received before that *Elfricus* lived. But, this *Latin* Copy falling into the Hands of some *Papists*, we have found in the middle of the said *Latin* *Epistle*, utterly razed out (so that no Letter or piece of a Letter doth there appear) these words: *Non sit tamen hoc sacrificium, &c.* Which Words are to be restored again, by a *Saxon* Book, found in the Library at *Exeter*. By the razing of which one place, it may easily be conjectured, what these practisers have likewise done in the rest. The *Latin* *Epistle*, which was thus mangled and torn, is to be seen at this day in <sup>x</sup> *Bennet Coll.* in *Cambridge*, entitled, *De Consuetudine Monachorum*: But the *Saxon* Book of <sup>y</sup> *Exeter*, whereby the Words have been restored again, we have in the *Publick Library* of *Oxon.* together with

<sup>t</sup> He was Arch-  
bishop of York  
about the year  
954.

<sup>u</sup> In his 2 Vol.  
p. 1141:

<sup>x</sup> See the Cata-  
logue of Mss.  
Numb. 107.

<sup>y</sup> The *Saxon*  
Translation  
bath these *La-  
tin* words by

with all those *Saxon Sermons*, mentioned by Mr. *Fox*, of the free gift of the *Dean and Chapter of Exeter*, together with sundry other good *Manuscripts*, sent towards the enriching of that worthy Magazin, and Storehouse of Learning, of the Honourable Foundation of Sir *Tho. Bodly Knight*, my Worthy Patron. By occasion of this rasure, Mr. *Fox setteth down an Italian trick of Polydore Virgil*, whereby the properties and dooings of all other Italian *Papists of Elder (or later) time*, may partly be conjectured. When *Polidore being licensed by the King to view and search all Libraries*, had once accomplished his story, by the help of such Books as he had compiled out of Libraries; in the end, when he had taken out what he would (like a true factor for the Popes own Tooth,) he piled the Books together, and set them all on a light Fire. For what cause he did so, cannot certainly be pronounced: But whoso considereth well his Religion, may sbrewdly suspect him---. As also by this one Italian trick of Polydore, may other Italians likewise be suspected, in making away such Latin Books within this Land, as made not for their pur-

way of Prefac;  
Alfricus Abb.s  
Wulitano Ar-  
chiepiscopo sa-  
ludem in Chri-  
sto. Ecce paru-  
imus vestre  
almitatis iusti-  
onibus, trans-  
ferentes angli-  
cè 2. epistolas,  
quas latino e-  
loquio descrip-  
tas, ante an-  
num vobis de-  
stinavimus.  
Non tamen  
semper ordi-  
nem sequen-  
tes, nec ver-  
bum ex verbo,  
sed sensum ex  
sensu proferen-  
tes: Quibus  
speramus nos  
quibusdam  
prodesse ad  
correctionem;  
quamvis scia-  
mus aliis mini-  
mè placuisse:  
Sed non est  
nobis consul-  
tum semper si-  
lere, & non  
aperire subje-  
ctis eloquia di-  
vina. Quia si  
præco tacet,  
quis iudicem  
venturum nun-  
tiet? Vale fe-

liciter in Christo, Transcript. ex libro M. in Biblioth. Pub. deinde sequun-  
tur Epistolæ 2. Saxonice, in quarum posteriore hæc verba habentur.

\* Ad hos enim  
quoque purga-  
tio pertinet,  
*Pos. Bibl. se-  
lect. lib. 1.  
cap. 8.*

purpose. Thus far Mr. Fox. But I fear me, there have been too many in former ages guilty of this crime: So that it is not without cause that \* *Possévin* doth counsel us to purge our *Manuscripts*. God help us, if neither old nor new, *Greek* nor *Latin*, Fathers nor modern Writers, can be suffered freely to speak the Truth; but either like Parrats, they must speak as they are taught, or else be put to perpetual silence. You shall see another the like trick unto this: For we abound in Examples.

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The 13 Place Corrupted in *Ignatius*  
*Ep. ad Philadelphenses.*

Memor sum  
sanctitatis ve-  
stræ, sicut He-  
liæ, sicut Jesu  
Nave, sicut  
Melchisedech,  
sicut Helisei,  
sicut Hiero-  
niæ, sicut Jo.  
Baptistæ, sicut  
dilectissimi  
discipuli, sicut  
Timothei, sicut  
Titi, sicut Euo-  
dii, sicut Cle-  
mentis, vel  
eorum qui in

I Cannot but remember your Holy Life, as also that of *Heliæ*, of *Jesu Nave*, of *Melchisedech*, of *Heliseus*, of *Hieremy*, of *Jo. Baptist*, of the *Beloved Disciple*, of *Timothy*, of *Titus*, *Euodius* and *Clement*, or of (all) them which have departed this Life, being unmarried. Not that I will detract any whit from other blessed Men, which were coupled in Marriage, such as I will now rehearse. For, my Prayer is unto

[Al-

[Almighty] God, that I may be thought worthy to sit at their Feet, in the Kingdom of Heaven ; such as were (sometimes) *Abraham* and *Isaac*, and *Jacob*, and *Joseph*, and *Esay*, and the other *Prophets*, and *Peter*, and *Paul*, and the rest of the *Apostles*, which were Married.

castitate de vi-  
ta exierunt.  
Noh detraho  
autem cæteris  
beatis qui nup-  
tiis copulati  
fuerunt, quo-  
rum nunc me-  
mini. Opto  
enim Deo dig-  
nus ad vestigia  
eorum in regno

ipſius inveniri : Sicut Abraham, & Isaac & Jacob, ſicut Joſeph & Iſaias & cæteri Prophetæ : Sicut Petrus & Paulus, & reliqui Apoſtoli, qui nuptiis fuerunt ſociati, *Transcript. Ex Mſ. Cod. in Coll. Ballio- lenſi Oxon.*

*Proved.*

**T**Heſe words were *verbatim* in a very <sup>a</sup> ancient Copy, (of like- hood, above Seven or Eight Hun- dred years ago,) written in a ſet hand ; an argument of great *Antiqui- ty*, as <sup>b</sup> *Walden* truly collecteth. What ſaid I? They were there ; but now they are not : For ſome *Papiſts*, or other, long ſince, hath (as he thought,) cunningly razed out the word *Paulus*, and in the next line, the word, *Apo- ſtoli* ; leaving the place void. But, as in *common Burglaries*, (it is *Tertul- lian's* Observation,) *there is oft-times left a Hatt, Glove, Weapon, or ſome ſuch thing, which doth bewray the doers thereof* : So here, they have left ſuch marks of the Letters, behind them,

<sup>a</sup> The Copy is at this day to be ſeen in Ba- liol College in the Library.

<sup>b</sup> Ego, (ſaith Walden,) ſpeak- ing of a falſe Treatiſe of S. Aug.) reperi & transcripti de vetuſtiſſi- mo exemplari ſcripto antiqua valde manu formata Wald. Tom. 2. de ſa- cram. Euchar. p. 141.



Baronius note  
*ben is false,*  
 Qui antiquiores vel Græcos,  
 vel Latinos codices peruestigant—additum esse Pauli nomen intelligent, Tom. 1. p. 468. as also that in Bibliotheca St. Patrum, Pauli nomen in antiquissimis codicibus Anglicanis & aliis non extat, Bigne, Tom. 3. p. 28.

<sup>d</sup> Mr Fr. Mason *sermões of*  
 Merton Coll. in Oxf. Barlaami Monachi Logistica nunc primum Latine reddita & scholiis illustrata à Jo. Chamb. Coll. Iton. apud Anglos sociò P. r. 1606.

<sup>e</sup> Published in Greek and Latin by Jo. Floyd D. of Divinity. I refer you for the truth of this unto Mr. Mason himself, and to the Book printed,

(the Ink of so ancient time taken deep impression in the Parchment,) that, if you hold the Book against the light, you shall easily discern the <sup>e</sup> Words, which were thought to be razed out. Thus when they think to carry the matter never so closely, they are overtaken in some circumstance or other. As of late, <sup>d</sup> a very Learned Friend of mine, (well skilled in all good Arts; but chiefly excelling in Divinity,) having made Verses, in commendation of a Book of *Barlam's*, Translated and Commented on briefly by Mr. Chambers late of Eton College: It chanced, that the Chancellor of Paris, or some such, (for the Book was Printed beyond the Seas,) having notice of a Verse of his, wherein he alluded to another Treatise of *Barlam's*, de <sup>e</sup> *primatu*, (the Verse was, *Quem timuit Babylon, & Diadema triplex,*) did instantly send for the Book, and blotted out that whole Verse; willing presently another Verse to be made in stead thereof: But the party, making more hast than good speed, (forgetting himself be-like,) instead of a short Verse, (my Friends Verses being Hexametres and Pentametres,) makes a long Verse; and so we have these three long Verses

ses together, in most of the Printed Copies, though not in all (for some few only escaped his hands:)

*Obvius ignota nunc Barlam. errabat arena :*

*¶ Quem timuere viri, doctæ colu-  
ere sorores.*

*Tunc ita Savillus; quæ te felicia no-  
bis*

*Sidera, quæ ducunt numina, sancte  
senex?*

*¶ For Quem  
timuit Babylon  
& diadema  
triplex.*

This was a pretty Story indeed : But I have a better in store for you ; and this it is : *Jo. Mariana*, that famous, or rather infamous, *Jesuit* (whose Books were lately burned in *France*, by the common Executioner,) hath compiled 8 five and twenty Books of the *History of Spain*, printed *cum privilegio*. But, the five later Books (containing some perilous matter belike) are wisely suppressed by the *Inquisitors* : Insomuch that *Possevin* is hired to say in his *h Appa-  
ratus*, that he made but twenty Books ; which he wrote (saith one *Jesuit* in commendation of another,) very smoothly and briefly. But, it may be, that *Possevin* never saw the Book ; Or, if he had viewed it well,  
he

*¶ Jo. Mariana  
Hispani è Soci-  
etate Jesu Hi-  
storiæ de rebus  
Hispaniæ libri  
25. Toleti Typis  
Petri Roderici  
1592. cum fa-  
cultate & pri-  
vilegio.*

*h Verbo Jo.  
Mariana, scrip-  
sit diserte at  
tamen presè,  
libros 20 re-  
rum Hispanica-  
rum, Tom.2.  
p. 219.*

<sup>i</sup> Or some like  
thing.

<sup>k</sup> Judicium au-  
toritate regii  
Senatus fa-  
ctum à Marti-  
no Baillo de li-  
b. 25. *Histo-  
riarum Jo. Ma-  
rianæ de rebus  
Hispanis.*

<sup>l</sup> Por quanto—  
fue fecha rela-  
tion que vos  
aviades com-  
puesto un li-  
bro intitulado  
Jo. Marianæ  
Hispaniæ Soci-  
etate Jesu hi-  
storizæ de rebus  
Hispaniæ lib.  
25. &c.

he might have descried so much, by three pregnant Circumstances. The first is : In the Title-Page of that *Edition*, which he there mentioneth, upon the Figure or Letter V, is stamped a <sup>i</sup> Flower; which is not done so featly, (as God would have it,) but the corners of the V are seen through it. Secondly, in the <sup>k</sup> Censure of the Book in Latin are mentioned 25 Books: As also in the Kings Licence in <sup>l</sup> *Spanish*. Thirdly and lastly, in the end of the last page of the twentieth book, there stands for a direction to the Page, which should follow, the word *Histo*: But in the Printed Books, that are come curtailed to our Hands, the next thing over the leaf, is the Index. This *Mariana*, no doubt, was a shrewd fellow. And if those his Books had been all burned, and himself hanged, there had been a good riddance both of him, and them: Which have, since that time, kindled such a fire in the hearts of the true French, as the whole swarm of Jesuits shall never be able to put out.

The

The 14 place Corrupted, in S. Gregory, *Lib. 4. Ep. 33. Indiēt. 13.*

**S**urely Peter the Apostle is the chiefest member of the Holy Catholick Church. Paul, Andrew, and John, what else are they but Heads of particular Congregations? And yet they are all members of the Church *under one Head.*

Certe Petrus Apostolus primum membrum sanctæ & universali Ecclesiæ est. Paulus, Andreas, Joannes quid aliud quam singularium sunt plebium

capita? Et tamen *sub uno capite*, omnes membra sunt Ecclesiæ, Jo. Raynol. Confer. p. 88.

*Proved.*

**D**octor Stapleton, (as hath been observed by a diligent observer in this kind,) *qui nôrat, quid distent ara lupinis*; (which as well knew as any Man in his time, to discern betwixt base Metal and good Bullion,) thinking it a small thing, that Peter should be counted as the chiefest member, unless he be the Head too, hath (upon mention of the one Head,) cogg'd-in the Name of Peter; citing the place thus: *All (are) Members of the Church, under one Head (Peter;)* like a cunning Gamester, to help a dye at a need. *Alas! A Man must enterprise somewhat*

*Sub uno capite Petro, omnes membra Ecclesiæ, Staplet. Princ. doctrin. l. 6. cap. 7.*

what in such cases: For, they were all undone, if this game should be lost. Now, to take away all scruple that may arise in suspicious Heads; I am sure, that the word, *Peter*, is not found in Seven ancient *Manuscripts*. All the difference, that I find in the Written, from the Printed Copies, is this: They read *Petrus Apostolorum primus, membrum sancta, &c.* Peter the chief of the Apostles, was a member of the Holy and Catholick Church: The Printed, all of them, *Petrus Apostolus, primum membrum, &c.* Peter the Apostle, the first or chiefest member.

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The 15 place Corrupted in *Greg. Lib.*

11. Ep. 44. *Jo. Panhormitano de  
: su Pallii.*

Tunc status  
membrorum  
integer permanet,  
si caput  
fidei nulla pul-  
set injuria.

**T**HEN the state of the Members remaineth Sound, if the Head of Faith be not injured at all.

*Proved.*

**T**HIS place is alleged by Cardinal Bellarmine against his Majesty. And it were a reasonable good argument in shew, (I confess,) if *Gregory the Great* had written any such mat-

†

ter:

In his Letter to  
the Arch-  
Priest

ter: But *Telum sine acumine venit*; the truth is, there is no such *Epistle* found in \* all our ancient written Copies: Whereof one is thought to be written within a few years after *Gregory*. And therefore I would intreat *Bellarmino* hereafter, to forbear to urge this testimony, untill it can be better proved.

Ovid.

\* Not in *seem*  
ancient Manuscripts.

The 16 place Corrupted in *Isidore*,  
*de summo Bono.*

AS *Isidore* saith, in his Book *De summo Bono*; it is an hard matter for a Prince to come to good, if he (once) chance to be insnared (and infolded) in wickedness and vice. And not long after it, followeth; For, the common People stand in awe of a wicked Judge. But Kings (unless God should restrain and curb them with the fear of him alone) would run headlong into Perdition: And abusing their Authority, they would dare to commit all manner of Villany, and so much the more readily, if there were not one upon Earth, which instead and place of God [himself] might punish them.

Proved.

Ut *Isidorus* inquit, de summo bono, difficile est principem ad melius egredi, si vitiis fuerit implicatus. Et postea subdit; Populi enim peccantem judicem metunt. Reges autem nisi solo Dei timore coercentur, libere in præceptis prorumpunt, & per abusum licentiæ, in omne facinus labuntur: Idque facilius agent, nisi in terra aliquem haberent, qui vice & loco Dei eum punire posset. *Alex. Cæsar. de potestate Rom. Pont. l. 2. c. 3. p. 101.*

Proved.

<sup>a</sup> *Alex. Caverii*  
*Liber de Pote-*  
*state Romani*  
*Pontif. Pat.*  
 1599.

\* *Mr. Bell* in  
 his Tryal.

<sup>b</sup> *His Book is*  
*written against*  
*Bellarmino in-*  
*deed; in the*  
*Title adversus*  
*impios Politi-*  
*cos.*

<sup>c</sup> *Alex. Caverii*  
*Liber de Pote-*  
*state Romani*  
*Pontificis ad-*  
*versus impios*  
*Politicos, Pata-*  
*vii 1599.*  
*donec corriga-*  
*tur Fr. Jo. Ma-*  
*ria, in Indice*  
*librorum Ex-*  
*purgandorum*  
*Rome 1607.*  
 P. 731.

**T**Hese are the Words of that <sup>a</sup> *Alexander the Canonist*; which dreamed of Conquering whole Worlds, with the shaking of his Pen. They are alleged out of *S. Isidore*, (as he saith,) for maintenance of the Popes *Super-royal* Power, \* as one calleth it. In defence whereof, so eagerly was he bent, that he would not have stuck to have marched up to the Belly in the Blood, not only of his Enemies, but even of his Friends also. For he tramples upon <sup>b</sup> Cardinals, and disdaineth all other Writers, which will not do as he doth; that is, magnifie and extol the Popes Authority, (both in Temporals and Spirituals, (beyond the degrees of Comparison. The *Papists*, I hope, will testifie for him, that *he had zeal, but not according to knowledge*. For want whereof, his Book written of that argument, (which is best pleasing to the Pope,) to wit, in defence of his Supremacy, <sup>c</sup> had not else publickly been Condemned at *Rome*, by the *M. of his Sacred Palace*. And, I hope, they have enjoined him some Penance, for forging of these Words,

viz.

*viz. unless there be one in place and  
stead of God upon Earth, which might  
punish them; Words, not to be found,  
I dare say, in either the <sup>d</sup> printed or  
written Books. But, I see, Si violan-  
dum est jus, violandum est regnandi  
gratia, if a Man must needs be a  
Knave, let it be to some purpose.  
The Corruption of this place was first  
observed, out of the Mouth of that  
Reverend and Learned Professor, Mr.  
Doctor Holland.*

*a Ifidore hath  
been lately set  
forth per fra-  
trem Jac. de  
Breul Mona-  
chum, ad chi-  
rographa ex-  
emplaria accu-  
ratus quam  
antea emen-  
data, Par. 1601.  
there they are  
not; nor in the*

*Manuscript in the publick Library.*

*The 17 Place in the Fourth Council of  
Carthage, cap. 99. & 100.*

**L**ET \* no Woman, though she  
be a Religious Woman, or  
Learned, in presence of Men, pre-  
sume so far, as to Baptize any, *unless  
it be in the case of extremity.*

*\* Mulier quam-  
vis docta &  
sancta, viros in  
conventu viro-  
rum docere,  
vel aliquos  
baptizare non*

*presumat, nisi necessitate urgente,*

*Proved.*

**T**HE last Words, *unless it be in  
case of extremity*, shew unto  
what extremity the *Papists* are  
brought; that cannot maintain their  
Baptism by Women, and other lay  
People

\*



\* De Consecratione distincti-  
one 4 cap. mul-  
lier.

† Lib. 4. sent.  
dist. 6. p. 303.  
Gen. c. 49. 5. 6.

§ Nisi in terra  
aliquem habe-  
rent, qui vice &  
loco Dei, eum  
punire posset,  
see before.

h Nisi necessita-  
te cogente, is  
written in o-  
ther Letters, so  
shew that Gra-  
tian added  
them of his  
own head.  
See the later  
Editions of the  
Canon Law.

People, unless it be out of such and the like forged Sentences. The place is corrupted by <sup>c</sup> Gratian in the Canon Law, and <sup>f</sup> Peter Lombard on the Sentences: Who therefore might be truly said, (as Jacob said of his two Sons, Simeon and Levi,) to be *fratres [in iniquitate] brethren [in evil:]* The instruments of cruelty are in their habitations. Into their secret let not my Soul come: My Glory, be not thou joined with their assembly. For, how have they digged down the wall, as it were, of this Period, and overthrown the whole Sentence, by that foolish *nisi*? Which they have foisted in of their own Heads, as § Carerius hath done in the place before cited; contrary to the Faith of the Manuscripts and Printed Copies. But, it is well, that this error, or wickedness rather, is <sup>h</sup> amended lately in their Canon Law for very shame; as all is now of the mending hand, if they hold on, as they have happily begun: But *nullus motus violentus perpetuus*, the motion is too violent to continue long. But, what shall we say to so many poor Souls, that have been for so long a space seduced and noursled up in Popery by such, and the like, Sentences? This Corruption was  
liwise

likewise first noted, out of the said Learned Doctors Lectures.

Mr. D. Holland in prælect. ordinariis,

The 18 place corrupted in the Priviledge of S. Medards, lib. 2. Epist. D. Gregorii Ep. 38. Indiſt. 11.

**I**F any King, Bishop, Judge, or any other Secular Person whatsoever, shall violate the Decrees of this Apostolical Authority and Command of ours, or shall but speak against, or disesteem it, or shall go about to disturb or molest the Friars (there residing :) Or Decree matters otherwise than they are by us ordered and established; be he of what Dignity or Highness, (of Honor or Authority) let him be deprived of his Honor: And as an Enemy to the Catholick Faith, or a Destroyer of God's Church, let him be Sequestred from the Communion of all Christians, and shut out from the Body and Blood of Christ, and be liable unto the pain of all those Curses, which Infidels and Hereticks have been subject to, from the begin-

Si quis—Regum, Antistitum, iudicum, vel quarumcunque sæcularium personarum huius Apostolicæ autoritatis, & nostræ præceptionis decreta violaverit, aut contraxerit, aut negligenter duxerit, vel frater inquitaverit, vel conturbaverit, vel aliter ordinaverit, cuiuscunque dignitatis vel sublimitatis sit, honore suo privetur: Et ut Catholicæ fidei

depravator, vel S. Dei Ecclesiæ destructor, à consortio Christianitatis & corpore ac sanguine Domini nostri Jesu Christi sequestretur & om-

nium maledictionum anathemate, quibus infideles & heretici ab initio seculi usque in praesens damnati sunt, cum Juda traditore domini, in inferno inferiore damnetur; nisi digna poenitentia praefatorum sanctorum sibi propitiaverit elementiam, & fratrum communem reconciliaverit concordiam.

ning of the World, unto this present time: And (lastly) with Judas that betrayed our Saviour, let him be cast into the lowest pit of Hell; unless he repent in time, obtain pardon of the aforesaid Saints, and finally be reconciled unto all the Friers of that Convent.

*Proved.*

**W**Hat a monstrous clap of Thunder, and terrible flash of lightning have we here? Was there ever the like heard? Certainly if these were Gregories own Words, a Man may safely say, as Saint James doth, that <sup>a</sup> out of the same mouth comes cursing and blessing: *Quin spero meliora*, we are persuaded better things of that Godly Father: <sup>b</sup> Who was so far from killing Soul and Body, that he would not spill so much as a drop of blood, when his Enemies were in his hands, as <sup>c</sup> Saul was in Davids. He imitated, or rather (if

<sup>a</sup> Ex ipso ore procedit benedictio & maledictio, Jac. c. 3. ver. 10.

<sup>b</sup> De qua re unum est quod breviter suggerat serenissimis dominis nostris: Quia si ego servus eorum in morte Longobardo-

rum me miscere voluissim, hodie Longobardorum gens, nec duces nec comites haberet, atque in summa confusione esset divisa. Sed quia Deum timeo, in mortem cujuslibet hominis me miscere formidabo, Greg. lib. 7. Ep. 1. Ind. 1. observed by Waddington, Apol. pro Jure Principum p. 198. c. 1 Sam. 24. 6.

it

it were possible) studied to exceed *Dauids* mildness. And therefore the words, though never so boisterous, are but *brutum fulmen*, or *ignis fatuus*, they are like Meteors of a short continuance: They have been weighed in the Balance of Reason, and are held too light for the shekel of the Sanctuary. For (not to rehearse the reasons, which that great <sup>a</sup> stay of the *French Church*, or other Pillars of our Clergy have brought, either to weaken, or overthrow the Credit thereof) it appeareth by these Reasons following, that this *Priviledge* proves nothing, but a priviledge of lying, forging, and counterfeiting of true Antiquity; which indeed makes against them. For this great Cannon, which is planted to batter down the Walls of our Kings Regality, is but a wooden piece of Ordinance, made for a shew, rather than for use; to see if the Enemy will at the sight thereof be afraid, or give over. You shall see it, by-and-by, broken into many pieces. It is not *Gregories*: First, because there is another like thundering *Epistle* in <sup>b</sup> *Binius*, which is <sup>c</sup> confessed by him to be

<sup>a</sup> Peter Moulin  
in his defence of  
the Kings  
Book, my Lord  
of Winchester,  
and others:

<sup>b</sup> In Append.  
ad Ep. Greg.  
M. Tom. 2. p.  
951.

<sup>c</sup> *Epistola* sub *Gregorii P. 1.* nomine ficta potius, quam scripta ad *Marianum Episcopum Ravennatem*, de privilegiis ejusdem *Ecclesie Ravennatis*. Ib.

a Privilegium  
 Xenodochii  
 Ep. 10. Lib. II.  
 Ind. 6. Senato-  
 ri, Presbytero  
 & Abbati Xe-  
 nodochii. *His*  
*words are*  
*these:* Si quis  
 verò Regum,  
 Sacerdotum,  
 judicum, per-  
 sonarumque  
 sæcularium  
 hanc constitu-  
 tionis nostræ  
 paginam ag-  
 noscens, contra  
 eam venire  
 tentaverit, po-  
 testatis hono-  
 risque sui dig-  
 nitate careat,  
 reumque se divino iudicio existere de perpetrata iniquitate agnoscat.  
 Et nisi vel ea quæ ab illo malè ablata sunt restituerit vel digna pœni-  
 tentia illicitè acta deflexerit, à sacratissimo corpore ac sanguine Dei  
 & Domini nostri Redemptoris Jesu Christi alienus fiat, atque in æter-  
 no examine districtæ ultioni subiaceat, Greg. Ib. Vide *Widdringr.*  
 p. 294. <sup>e</sup> *Not in seven old Manuscripts.* <sup>f</sup> Advertendum est, sub-  
 scriptionem Episcoporum & Regis Francorum Theodoricæ haud con-  
 gruere his temporibus: Siquidem complures Episcopi, qui subscripti  
 reperiuntur, post aliquot abhinc annos creati noscuntur, (veluti inter  
 alios, ut de reliquis dicere omittamus,) Aug. Cantuariensis, & Melli-  
 tus Londoniensis, quos constat, neque hoc tempore profectos esse in  
 Angliam, Bar. Tom. 8. p. 63. *Add hereunto, that Theodoric, of whom*  
*he speaks, was not then King of France, as Doctor Mocket observed*  
*long since in his Lectures out of Baronius.*

shop of *Canterbury*, and *Mellitus* Bishop of *London*; where there were no such Bishops at that time. And, I believe, if the great *Antiquary* had considered better of the Matter, he would have drawn another Argument of Falshood, from the *years of our Lord*: For, I desire to see an ancient Record of that time, with this Date, *Anno ab Incarnatione Domini* 604, *Ind. II.*

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The 19 place corrupted, in *Agapetus* words, *lib. 2. Melissarum per Antonium Monachum Græcum. Bibl. Sf. Patrum, Tom. 1. pag. 208. Par. 1571.*

**I**N body, the King is like unto another Man: But in Power of Dignity, like unto him that is above all, (that is) God: For upon Earth he hath nothing (or no Man) above him.

*Proved.*

Corpore quidem Rex cuiusvis alteri homini par est: Potestate vero dignitatis similis est ei qui super omnes est, Deo: Non enim habet in terris se quicquam excelsius.

**T**Hese words (as cunning as the *Papists* have been in commanding the Book, whereout they were ta-

<sup>a</sup> *Fr. Jo. Maria in Indice Romano Censura in Tom. 5. In the last Edition Par. 1610. Ex præscripto Indicis Expurgatorii Romæ, vulgati emendata, that whole Book of Antonius Melissa is not found: But the Book of Agap. with the false gloss according to the censure of Rome and Spain, is in all three Editions, and in Baron. Tom. 7. in Append. ex prætermisiss, p. 665.*

<sup>b</sup> *Prima totius operis inscriptio, in ipso frontispicio, quæ habet; Bibliotheca sanctorum Patrum, mutatur in hanc, Bibliotheca Patrum & veterum Authorum Ecclesiasticorum, Ind. Rom. Cens. Tom. 1. p. 63.*

ken to be expunged<sup>a</sup>;) are yet found in all three Editions of the *Bibliotheca sanctorum Patrum*. What said I, *Bibliotheca sanctorum Patrum*? <sup>b</sup> *Dele sanctorum, & loco ejus ponatur Patrum, & veterum Authorum Ecclesiasticorum*. Forsooth, they have Christened the Book now by a new name.. It must no longer be called a *Bibliothek of holy Fathers*; for, they have disdainted some 100 or two of those Ancient Writers, and discarded many of the rest, in every Tome some: It must now be called *Bibliotheca Patrum, & veterum Authorum Ecclesiasticorum, A Bibliothek of Fathers, and other old Ecclesiastical Writers*. This was well, to make the World believe, that there was some great Matter in them, in the first and second Edition. And so truly there was. For, besides this of *Agapetus*, there be many Treatises, which make rather against, than for them; as well knew the *Roman Index*, which hath commanded them to be left clean out: And according hereto, they are omitted in the last Edition of *Paris*. What need so many Corrections and Purgings of one Book? It hath passed the Censure of *Spain* and *Rome*; and hath run, as it were,

Part II. *Corruption of the true Fathers.*

were, through Fire and Water. If the *Divines* of Spain did their Duty, what need was there of the *Inquisitors at Rome*? And I nothing doubt, but he that shall live another Age, shall see a fourth Edition of this worthy Work, far differing from all the rest. The Reason of my suspicion is well grounded: For, amongst their Rules (which are daily <sup>c</sup> increased for the Correction and Purg- ing of Books) this is one, a most excellent one; *I Greg. Capuchin Inquisitor of Books in such or such a Dio- cesis, do think that this Book, thus by me corrected, may lawfully be read;* (containing nothing contrary to the Catholick Doctrine.) *This is my opinion*, until some other shall cen- sure it otherwise; <sup>d</sup> *donec prodeant censurae aliorum.* Whither will our *Papists* go in the end? They have changed the <sup>e</sup> Word of God at their pleasure; altered the Writings of Men, be they never so antient, never so eminent, never so holy: When will they make an end? But to re-

<sup>c</sup> Magis Reip: damnosus est liber hæretico- rum revisus à Theologis (sed non bene) & approbatus cum fide scri- pta asserenti- bus delevisse omnia delenda cum non sit hoc: Et cum hoc dat occasi- onem lectori, ut omnia in eo contenta Ca- tholica esse credat, quam- vis annihilent statum Ecclesi- asticum.—Et ideo, ut non errem, & quod patronus non teneatur sem-

per ad notitiam amplioris correctionis præsentare Librum: Taliter approbo: Ego N. deputatus in revisione librorum Curie Archiepisco- palls, dico posse tolerari & legi præsentem librum sic correctum, quousque ampliori correctione dignus apparebit, *Greg. Capucc. in En- chiridio Ecclæs. p. 217.* <sup>d</sup> *Angelus Roccha* in Bibliotheca scripturæ. <sup>e</sup> See the Bellum Papale, Lond. 1600.



† Maledicta  
glossa quæ  
corrumpit tex-  
tum.

Non habet in  
terris se quid-  
quam excel-  
sius : Scribe  
ad marginem,  
Intellige inter  
Sæculares, &  
temporales  
dignitates; nam  
Ecclesiastica  
dignitas subli-  
mior est regia.  
*Ind. Rom. p.*

200. Honore  
quolibet subli-  
miorem quum  
habeas digni-  
tatem, O Impe-  
rator, honoras  
supra omnes,  
qui hoc te dig-  
natus est,

*Deum, cap. 1.*

Tibi ipsi cu-  
stodiendi leges  
imponere necel-  
sitatem, quum  
non habeas in  
terris qui te  
possit cogere.

*What is be-  
come then of  
Cæcilius, Nisi*

in terra aliquem haberet, qui vice & loco Dei eum punire possit.  
*See p. 61. † This Book hath been printed by the Papists above six or  
seven times. These words are in all Editions.*

turn unto *Melissa*, from whom this Sentence is taken: Which if it be his, why do they forbid the Book to be read, or else by a wicked <sup>f</sup> gloss corrupt the Text, contrary to the express words and meaning of *Agapetus*, throughout his whole Book? For, thus writeth he, Chap. 1. *Whereas in honor thou hast, O Emperor, a Dignity far above all other Men, thou honourest, above all, him that gave thee this honor, to wit, God. And again, chap. 27. Impose a necessity upon thy self of observing the Laws; inasmuch as thou hast no living Creature in the World that hath power to compel thee thereunto. See further, cap. 30. 37. 40. 53. 61. 62. and 68. Thus we see this to be the continual voice of Agapetus, both in Greek and Latin, translated by Papists, or Protestants, in all Copies written, or printed. Now, what was Agapetus? Diac. S. Ro. Ecclesie, Deacon of the Church of Rome, and afterwards Pope of Rome. And it is untrue, that Baronius hath to shift the Matter, that there were two of that name *Monasteriorum Archimandrita*. By the Cardinals own*

confession, this *Agapetus* lived at *Constantinople* in *Justinians* time : Where it was a great matter for him, no doubt, in so long time, to learn to make such a *Greek Book* as this is ; which yet for the *Style* and *Atticisms*, comes a great deal short of *Baronius* Commendation. By all likelihoods, he wrote this Book, and<sup>h</sup> and sent divers *Epistles* unto the Emperor *Justinian*, for whose Instruction it was chiefly written : But had he been but a single *Deacon*, it had been too great impiety to have wickedly razed, or foolishly glozed these words.

<sup>h</sup> Simul ac---  
Justinianus  
creatus est  
Imperator, A-  
gapetus Dia-  
conus ad eun-  
dem paræneti-  
cam scripsit  
Epistolam,  
Bar. Tem.7. in  
Append.p.665.

Item aliam Ep. misit ad Justinianum Imper. ad ardorem fidei ipsum incitando, Tom.7. p.220. Item aliam Ep. ad eundem quod non recipiantur lapsi, Ib. p.241.

The 20 place corrupted, in *Cyrills Book of Treasures*. The Reporter of these words, is *Thomas Aquinas*.

**T**hat the Pope of Rome hath full power in the Church [of God] is proved [plainly] out of *Cyrill*, Patriarch of *Alexandria*, in his *Book of Treasures*. As Christ received Power of his Father over every Power, a Power most

Quod Rom. Pontifex habeat in Ecclesia plenitudinem potestatis, dicit Cyrillus Patriarcha Alexan-

drinus in Libro  
Thesaurorum.  
Sicut Christus  
accepit à Pa-  
tre dux &  
sceptrum Ec-  
clesiæ gentium  
ex Israel egre-  
diens, super  
omnem princi-  
patum, & po-  
testatem, super  
omne quod-  
cunque est, ut  
ei cuncta cur-  
ventur, plenif-  
simam potesta-  
tem: Sic &  
Petro & eius  
successoribus  
plenissime  
commisit.—  
Et etiam nulli  
alii quam Pe-  
tro, Christus  
quod suum est  
plenum sed ip-  
si soli dedit.

¶ Cui scilicet  
Petro, omnes  
jure divino ca-

put inclinant, & primates mundi tanquam ipsi Domino Jesu obedi-  
unt. <sup>k</sup> Capiti nostro pontifici Romano. <sup>l</sup> Solius Pontificis est ar-  
guere, corrigere, increpare, ratum facere, disponere, solvere & liga-  
re. *Tho. Aquinas In opusc. contra errores Græcorum ad Urbanum 4.  
Pont. Max.*

Proved.

Jo. Rainold. in  
his Confer. p.  
139.

**T**Hese sayings are alleaged by  
Thomas of Aquine, out of Saint  
Cyrill's Work, entituled *the Treasure  
or Treasures*: But we have here Car-  
bones

bones pro auro ; in Saint Cyrill's Treasure there are no such base Coyns to be found. Wherefore either Thomas coyned them himself, for want of currant Money : Or took them of some Coyner, and thought to try if they would go. His Works are extant in Greek and Latin, written and printed in a divers Libraries. I would that some one or other of Thomas Aquinas Scholars, would take the pains to find them out ; they would prove as good as *Treasure trove*. But, if you list, you may give credit unto him : For this is not the first wilful Corruption, or manifest Error, by many hundreds, that he hath committed ; <sup>b</sup> being himself overwhelmed with the corruption of the time, wholly wedded unto the See of Rome, and living in the midst of blindness and error.

<sup>a</sup> There are Ms. Copies Greek, in the Vatican, Bessaron, Florentine, the Duke of Urbins, Ant. Cantacuzen, Constantinopolitan, and Bavarian Libraries ; as Possessin writeth in his *Ap- par*.

<sup>b</sup> My Lord of Winchester, of Obedience, P. 365.

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The 21 Place corrupted, in S. Aug. de Spiritu & Litera, cap. 34.

**T**O consent or dissent from God, when he calleth us, is a part of Free-will.

Consentire aut dissentire propriae voluntatis est.

*Proved.*

Proved.

<sup>c</sup> Coccinus Tom.  
2. lib. 1. de na-  
tura hominis,  
p. 65.

**T**He words as they are now read, are cited by <sup>c</sup> Coccinus, and sundry others for Free-will. *Kemnitius*, more agreeable to the mind of *S. Aug.* who was ever a fore Enemy unto Free-will, reads them thus; *Consentire & dissentire, propriè voluntatis est*: Which under correction may thus be rendred; to consent unto Gods vocation or dissent from it, *is proper* to the will. The one reads the word adjectively; the other adverbially: The Error proceedeth from the Manuscripts, which indifferently admit of both Readings. For, in <sup>d</sup> all the *Manuscripts* that I have seen, there be no Diphthongs found: Only <sup>e</sup> some antient Copies are so distinguished: But I have not as yet come to see any Copy of this Book.

<sup>a</sup> In the Library at Oxford.  
<sup>e</sup> In my Lord of Canterbury's Library there is a very ancient Copy that hath no Diphthongs.

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The 22 Place corrupted, in the *Author of the Commentary upon the Epistle to the Galathians*, going under *S. Ambrose's* Name.

In illa verba  
qui operatus  
est in Petrum,  
&c. Petrum

**H**E that wrought by Peter, &c.] He nameth *Peter* alone (saith he) and compareth him unto himself;

self; because he had received the Primacy to build the Church: That himself likewise is chosen to have the Primacy of building the Churches of the *Gentiles*; <sup>f</sup> yet so, that *Peter* preached to the *Gentiles*, when there was cause, and *Paul* unto the *Jews*. For we find that both of them did both.

solum nominat, & sibi comparat, quia primum ipse acceperat ad fundandam Ecclesiam: Se quoque pari modo electum ut primum habeat in fundandis gentium Ecclesiis.

<sup>f</sup> Ita tamen ut

& Petrus Gentibus prædicaret si causa fuisset, & Paulus Judæis: Nam uterque invenitur utrumque fecisse, Raim. in his Confer. p. 74.

**Proved.**

**S**tapleton & citing these words of *Ambrose*, yet so that *Peter* to the *Gentiles*, hath clipped off the last words of *Ambrose*, & *Paulus* *Judæis*, and *Paul* unto the *Jews*; to prove that *Paul* might not preach, unto the *Jews*, as *Peter* unto the *Gentiles*; a cozening trick much used by him: The more shame it is for him. To say, that (perhaps) he found it so in some antient written Copy, were scarce probable, against all the several Prints, and one *Manuscript* which I have seen.

*Princ. doctr. lib. 6. cap. 14. p. 229.*

In Merton Coll.

The

The 23 Place in S. Ambrose, lib. 1. de  
Pœnitentia, cap. 6. Tom. 4. cor-  
rupted by Gratian, dist. 1. cap. 52.

Non habent—  
Petri hæredi-  
tatem, qui se-  
dem Petri non  
habent, quam  
impia divisione  
discerpunt.

**T**hey have not *Peters* Inheri-  
tance which have not *Peters*  
Chair, which wickedly they do  
tear and cut in pieces by their discord  
and dissension.

*Proved.*

<sup>a</sup> By reading  
sedem for fi-  
dem, *Gretser*  
lib. de jure. &  
cap. li. prohib.

**T**His place the *Monk* hath <sup>a</sup> cor-  
rupted; but not this alone;  
As hath in part already, and shall  
hereafter be more fully proved. *Gret-  
ser* the *Jesuit*, doth (as well as he  
can) answer for the *Monk*; but, in  
vain. For, besides that to read as  
they do, and to divide the Chair of  
*Peter*, were improper; to divide the  
Faith of *Peter* natural, and proper to  
the Text; the *Manuscripts* read *fi-  
dem*, not *sedem*.

The 24 place in S. Hierom's Prefaces  
upon Tobie and Judah.

Exigitis—ut li-  
brum Chaldaeo  
sermone con-  
scriptum, ad la-

**Y**ou require me to translate into  
*Latin* a Book written in the  
*Chaldee* Language; to wit, the Book  
of

of *Tobie*: Which the *Jews* have cut [or put] out of the Catalogue of Divine Scriptures, and reckoned them amongst the *Hagiographa* Books.

tinum stylum  
traham; librum  
utique Tobie;  
quem Hebraei  
de Catalogo  
divinarum  
Scripturarum

secantes, his quæ *Hagiographa* memorant, Hier. *Pref. in Tobiam*.

**I** Tem in his preface upon *Judith*. The Book of *Judith* is reckoned amongst the Books, called *Hagiographa*, by the *Jews*: Whose Authority is thought insufficient to ground any Controversie upon.

Apud Hebræos  
lib. *Judith* in-  
ter *Hagiogra-  
pha* legitur:  
Cujus autori-  
tas ad roboran-  
da illa quæ in  
contentionem  
veniunt, minus

idonea judicatur, Hier. *Ep. III. vel Pref. in Judith*.

*Proved.*

**I**N both these places (as the Learned Doctor observes in his Lectures) there is a foul Corruption, by reading of *Hagiographa* for *Apocrypha*; which it is as clear as the Sun-shine, that S. *Hierome* meant. His *Prologus Galeatus* makes the matter manifest: For, it was written to shew, which were *Canonical* Books, and which *Apocrypha*. For counting five Books of *Moses*, eight of the Prophets, and nine *Hagiographa* Books; we have the just number of the Books *Canonical*.

Dr. Rainolds,  
in *Praelect.*  
nuper edita.

<sup>a</sup> *Mos* quinque  
& *Propheta-*  
*rum octo* &  
*Hagiographo-*  
*rum novem*,  
Hier. in *prol.*  
*Galeato*.

All these he translated out of *Hebrew* into *Latin*: For which, this  
Pro-



Hic prologus  
Scripturarum  
quasi galeatum  
principium,  
omnibus libris  
quos de He-  
braeo vertimus  
in latinum,  
convenire po-  
test; ut scire  
valeamus quic-  
quid extra hos  
est, inter Apo-  
crypha esse  
ponendum. I-  
gitur sapien-  
tia, quæ vulgò  
Salomonis in-  
scribitur, &  
Jesu filii Sy-  
rach liber, &  
Judith & To-  
bias & Pastor  
non sunt in  
Canone. Vide  
*Biblia Sixti*  
*Romæ* emen-  
data atque edi-  
ta in Fol. 1599.  
© 1602.

\* See a Manu-  
script Bible in  
the publick  
Library, which  
readeth, accor-  
ding to the Do-  
ctors conje-

cture, Apocrypha in both places, B. 4. 8. And in another in my Lord of  
Canterbury's Library, you have this note, of old, in the margent, verior  
sententia Apocrypha.

*Prologus Galeatus* serves; that you  
may know that all those Books, which  
are not in the number of these 22, are  
to be reckoned among the Books Apo-  
crypha. Therefore the Book of Wis-  
dom, which commonly is ascribed unto  
Solomon, the Book of Jesus the Son  
of Syrach, Judith, Tobias, and the  
Book of the Shepherd, are not in the  
Canon. What can be said more di-  
rectly to this purpose? First, he ex-  
cludes them from the nine *Hagio-*  
*grapha* Books, which are in the Ca-  
non of the Hebrew account; and  
reckoneth them plainly for *Apocrypha*  
Books. For, they are both ranked  
in the same Order with the Book of  
*Pastor*: Which the *Roman Bibles* do  
so far vilifie, that they have thrust  
them out of their *vulgar Bibles* in  
their late corrected Prints, and do  
not make them *Canones fidei*, *Rules*  
*of Faith*; which I trust the Books  
*Hagiographa* are.

Lastly, although I confess this  
Error hath taken deep root, and  
spread abroad, almost over all the  
*Manuscripts* that I have seen; yet  
is it found otherwise in some old  
\* *Manuscripts*; and should be so in

the

the rest; but that in the copying out of Books, it often fell out that they followed one another, (especially when the reading was more agreeable to their minds) with lesser shame, and greater loosness. Of one thing I am sure, that he that <sup>b</sup> translated the whole Bible into English, (which Bible came forth, as I guess, some hundred years before Wickles Translation) held these Books for Apocrypha. For, thus he writeth; <sup>c</sup> these be his words: *Whatever Book of the Old Testament is out of these (he maketh the same Canon with us) twenty five before said, shall be set among Apocrypha; that is, without Authority of belief. Therefore the Book of Wisdom, Ecclesiasticus, and Judith, and Tobie, be not of belief.* —

<sup>d</sup> Hierome saith all this Sentence in the Prologue on the first Book of Kings.

<sup>a</sup> The Bible hath been twice translated into English. The former Edition is very ancient: Whereof we have three Copies; one in the publick Library, one in Christ-Church Library, the other in Queens-College, the later translated by Wickles; against whose Translation of the Bible, Butler wrote his Treatise, which was sometimes in Merton College, vol. 143. <sup>b</sup> In the Preface to his Translation of

the Bible. <sup>c</sup> Here if at that time they had been accounted Authentical by the Church, and of belief, he would have said, but this opinion of Hier. is not approved by the Church.

Q

The

The 25 Place corrupted, in *Greg. Lib. 7. Ind. 2. Ep. 54. Secundino servo Dei incluso.*

Imagines quas tibi dirigendas per Dulcidium Diaconum rogasti, misimus. Unde valde nobis tua postulatio placuit: Qui illum toto corde, tota intentione quaeris, cujus imaginem praeculis habere desideras; ut te visio corporalis quotidiana reddat exercitatum: Ut dum picturam illius vides, ad illum animo inardescas, cujus imaginem videre desideras. Ab re non facimus, si per visibilia invisibilia demonstramus. Sic homo qui alium ardentius videre desiderat, aut sponfam amans videre conatur;

**T**He Images, which you prayed me to send unto you by *Dulcidius* the Deacon, we have sent. For, your request seemed to be very reasonable: Because you seek after him with all your heart, and with all your mind, whose Image you desire to have before your Eyes; to the end, that the daily sight of this corporal (Image) may make you every day more perfect than other: So that seeing the Picture, you may have a longing after him, whose Image it is, that you would see. There is no absurdity in it, if by visible things we manifest the invisible. So that a Man that earnestly desires to see another, or a Man that longs to see his Wife; if he happen to see her go to the Bath, or to Church, by-and-by he prepares himself to meet her by the way, that the very sight of her might refresh him. Surely, I know that your desire is not to have the Image of our Saviour to worship it, as a God; but to put you in remembrance

brance of the Son of God, whose Image it is that you desire to see. And so in truth when we fall down before the Image, we do not prostrate our selves, as it were, before the Divinity (of Christ): But we adore him, whom by help of the Image we know was born for us, died for us, (rose again) and sitteth on the Throne.

si contigerit  
eam ad balne-  
um, aut ad Ec-  
clesiam ire, sta-  
tim per viam  
incedenti se  
præparat, ut de  
visione ejus hi-  
laris recedat.  
Scio quidem  
quod imagi-  
nem Salvatoris  
nostri non ideo  
petis, ut quasi  
Deum colas;

sed ob recordationem filii Dei in ejus amore recalescas cujus te im-  
ginem videre desideras. Et nos quidem non quasi ante divinitatem  
ante illam prosternimur: Sed illum adoramus, quem per imaginem,  
aut natum aut passum, sed & in throno sedentem recordamur. Et  
dum nobis pictura quasi scriptura, &c.

*Proved.*

**T**His place is often <sup>d</sup> urged by  
the *Papists* in their Writings.  
It containeth in effect the <sup>e</sup> quaint  
distinction of the Schools, of not  
worshipping the Image, but that  
which is represented by the Image.  
This saves them from Idolatry, say  
they: And it proves, that Images are  
only Lay Mens <sup>f</sup> Books, although  
this *Gregory* would that the Learned,

<sup>d</sup> By Bell. Tom.  
2. de Imag. lib.  
2. cap. 10. cap.  
11. & 16. Cccc.  
part 1. de san-  
ctis Ecclesiæ  
p. 360. by  
Theod. Petre-  
us, lib. 4. p. 284.  
and others: By  
Peter Cotton  
in his Catho-  
lick Institut.  
Tom. 1. p. 193.

<sup>e</sup> This indeed

was true *Græg. opinion*, ut hi qui literas nesciunt, saltem in parietibus  
videndo legant, quæ legere in codicibus non valent, *Greg. lib. 7. Ep.*  
*111. Sereno Massil. Ind. 2.* <sup>f</sup> Quod imago non sit ullomodo in se co-  
lenda; sed solum coram imagine colendum exemplar—Idem videtur  
sensisse, *Alex. 3. part. 9. 36. art. ult. nec non Durandus l. 3. Sent. q.*  
*9. q. 2. & Alphonsus à Castro, verbo Imago Bell. lib. 2. de Imag. cap. 20.*

as well as the Unlearned should study them. For, to whom writeth he? who is it, that is so desirous to have these Images sent unto him? Was it not *Secundinus* the Monk, one that understood *Latin*, was skilled in the Controversies of those times, was desirous to be informed, (though living in a *Monastery*) how Matters went abroad in the World? Again, the place of Scripture whereto he alludeth, *per 8 visibilia invisibilia demonstramus*, seems to be strangely brought for proof of Images, the lawful use, and making of them. But to let pass all other Objections; these words with the rest which follow to the end of the *Epistle*, are not found in his Books of *Epistles* <sup>h</sup> written: Save only in one *belonging to All-souls Library*, after the fourteenth Book of *Epistles* (for so many Books there are according to the years of his Popedom; though there be but twelve Books printed: Which twelve contain more than those fourteen by 140 or 160 *Epistles*) I find these words in the end of the Book: *Sententia B. Gregorii excerpta ex decretis Canonum*; and then follow the words so often alleaged for Images. But even in that Copy, in the *Epistle* to  
*Secun-*

<sup>s</sup> Rom. I. 20.

<sup>h</sup> In seven ancient Manuscripts.

*Secundinus*, there is no such Matter. Which makes me think, that if they be in the *Canon Law*, (it is not worth the while to seek it) they have been as good as their promise, that put forth *Gregory* at <sup>i</sup> *Rome*. <sup>k</sup> For they told us before hand, that they had corrected him, partly out of the *Manuscripts*, partly out of the Master of the *Sentences*, and the *Canon Law*; witnesses, *Omni exceptione majores*. This *Epistle* hath passed through the hands of falsaries, in more than one or two places: For, in the middle of the *Epistle*, there are above forty two lines thrust into the *Roman Edition*. So that it seems they were tampering about it, to bring it unto somewhat: <sup>l</sup> But the Plot, God be thanked, is well discovered; and it is in vain for them to follow this course any longer: *Hac non successit, alia aggrediendum est via.*

<sup>i</sup> Romæ 1588.

<sup>k</sup> Neque hac diligentia contenti (conferendo vetera cum novis) auctoritatem adiunximus luculentissimorum scriptorum, utpote ejusdem *Paterii*, & item aliorum, *Gratian*, *Petri Lombardi* & cæterorum. Ex arg. in omnes lib. S. Greg. P. 1. quorum ordo correctionisque ratio exponitur.

<sup>l</sup> We have collated him with seven good Ma-

nuscripts, according as my Lord of Canterbury, in his Answer to Hill, desired long since, vide in conclus. tot. libri. Some things are added, some diminished, other changed: The trial whereof it were good some of our Men did undertake in *Gregory* lately put out at *Rome*, Ib.

The 26 Place corrupted, in S. Greg.  
*Lib. 4. Ep. 38. Ind. 13.*

Omnia quæ  
 prædicta sunt,  
 fiunt. Rex su-  
 perbiæ propè  
 est, & quod di-  
 ci nefas est, Sa-  
 cerdotum ei  
 præparatur ex-  
 ercitus, quia  
 cervici militant  
 elationis, qui  
 positi fuerant,  
 ut ducatum  
 præberent hu-  
 militatis.

<sup>a</sup> The Roman  
 Edition would  
 not read Exer-  
 citus, because  
 it is too preg-  
 nant for the  
 Popes being  
 Antichrist, by  
 Gregories  
 judgment; seeing  
 Antichrist, as  
 he is the King  
 of Pride, so is  
 he to be set up  
 by an Army of  
 Priests, even  
 by their Clergy,

who out of their like proportioned ambition, should gather to him as  
 his Army, and fight for him, venturing their Lives, as his Soldiers,  
 for maintenance of their own pride and greatness. <sup>b</sup> For denying his  
 O trentay, which was first concluded on resolvedly by the University of  
 Oxford, as appeareth upon Record when they were Papists, and after-  
 ward enacted in Parliament.

ALL things that were foretold of,  
 are come to pass. The King  
 of Pride is near: And (which is a  
 wickedness to name) an whole host  
 of Priests is provided to attend his  
 coming. For they (also) march with  
 as proud a countenance as he, which  
 were appointed to be Examples of  
 Meekness and Humility to others.

*Proved.*

THE <sup>a</sup> Roman Edition with sun-  
 dry others, read most absurd-  
 ly, contrary to the faith of the Ma-  
 nuscripts, and the circumstance of the  
 place, *Sacerdotum est preparatus exi-  
 tus*; the King of Pride is near at  
 hand: And (which I abhor to speak)  
 when he comes, the Priests shall be  
 executed and put to death. As if this  
 did betoken King Henry the Eighth,  
 which first put Priests to death;  
 whereas the word *Militant* (do march)

in the next words, makes the Matter clear on our side, against them. For, if they were put to death, how should they walk up and down? unless they did, as S. *Denise* is said to have done, that carried his Head in his Hand: And yet, methinks, <sup>c</sup> a more modest gate than *Greg.* speaks of, should have become them. Add hereunto, that the *Epistle* is written to tax the pride <sup>a</sup> of a *Bishop*, and not of a King; of the Clergy, and not of the Laity. Lastly, to make the Matter sure, all the *Manuscripts* that I could yet procure, or get into my hands, do read <sup>b</sup> *exercitus*, and not *exitus*. By occasion of citing these words truly, according to S. *Gregories* meaning, and the antient Copies, a very worthy and learned <sup>c</sup> *Prelate* (one of the most pretious and peerless Jewels of these later times, for Learning, Knowledge, Judgment, Honesty and Industry) was heretofore traduced and slandered among the *Papists*. I will relate the Story, as it was told me by one that is yet living, and knoweth it to be true; that you may see how the good *Bishop* was used amongst them. It happened, that in his Visitation he preached at *Abingdon*, a Religious

<sup>c</sup> *Quia cervici militant elata.*

<sup>a</sup> *Against John of Constanti- nople, which took upon him the Title of Universal Bi- shop.*

<sup>b</sup> *That is, seven Manuscripts.*

<sup>c</sup> *Bishop Jewel.*

*Mr. Fr. Mille, one of the Clerks of the Signet to his Majesty, at that time of good standing in All-Souls College, Fellow.*



Town in *Barkshire*, not far from *Oxford* : Whither went many to hear him from all parts of the Country round about ; and many came from the University of *Oxford* : Of which number, some were Scholars, that stood not so well affected in Religion. In his Sermon, as his Text led him, he inveighed sharply against the Pope, his Pride, his Attendance, Priests and Clergy : And amongst other places, (of which he had great store) he urged this out of *S. Gregory*. The Sermon being done, home they come : And such as were popishly given, seeing that the *Bishop* insisted upon that place of *Gregory*, examined it with the printed Books : And finding it not there, presently it is noised about the Town, that the *Bishop* had made a foolish and untrue Sermon, built upon weak and false Authorities ; as might appear plainly by this one place of *S. Gregory*. For, he had turned cat into pan ; alleaged the words otherwise than they were read in *S. Gregory*. He read *exercitus Sacerdotum*, an army of Priests ; where it was indeed in true *Gregory*, *exitus Sacerdotum*, the killing and murdering of Priests, which should argue the coming of Antichrist ; an Argument,

ment, said they, of his false and untrue Dealing in all Points of Doctrine. The words were spoken: They could not be denied. At hearing of these words, the *Protestants* were much dismayed, the *Papists* triumphed: But, it was before the Victory; as shortly after appeared. For this party of whom I received this Information, being now a Gentleman of good place in the Commonwealth, and ever known to be honest of his Word, and very Religious, presently bethought himself of some course to stop their their Mouths, if it were possible: He turned divers Editions, but still found *exitus*. In the end, it so pleased God to put into his mind, to seek it in the *Mannscripts*: And remembering that they had one in the *Library*, of good Antiquity, in \* that *Colledge*, whereof he then was *Fellow*, he did so; went up into the *Library*, found the words there as *Bishop Jewel* had reported them: Which was no small comfort unto him. He stayed not long, went to his Chamber, caused a note be set up in publick view, whereby he gave the whole *University* to understand, that whereas such a *Reverend Bishop*, for a Sermon by him lately preached

\*

was

\* All-Souls  
College in Oxford.

was defamed and traduced, and namely for a Sentence by him falsely alleaged (as was given forth) out of *Gregory's Epistles*; that this report of theirs was utterly untrue, the Authority not changed by the *Bishop*, but by them, into a sinister sense: For, so it was found in an antient *Manuscript* in *All-souls College*. Which (if it pleased not them to credit his Report) if they would come and see, they should have one ready to attend them, with the Book. And upon this, many came, were satisfied, and the *Papists* had not a word to say for themselves. This Story I have presumed to rehearse, that you may see the Custom of Hereticks; which is, to charge others with Corruptions, when themselves are most guilty.

Id semper nobis imputant,  
quod patraverunt ipsi, *Bel.*

---

The 27 Place corrupted, in *S. Greg. lib. 7. Ep. 64. Joanni Episcopo Syracusano, Ind. 2.*

De Constanti-  
nopolitana Ec-  
clesia quod di-  
cunt, quis eam  
dubitet Sedi

Concerning the Church of *Constantinople*, — who doubts but that it is subject unto the *Apostolick See*? for both our gracious *Lord* the

the Emperor, and our Brother *Eusebius*, the Bishop of the same City do confess and profess it still.

Apostolica  
esse subje-  
ctam? Quod  
& piissimus  
dominus Im-

perator, & frater noster *Eusebius* ejusdem civitatis Episcopus assidue  
profitemur.

*Proved.*

**D**OCTOR *Rainolds* in his learned  
*Conference with* <sup>a</sup> *Hart*, proves  
there was no *Eusebius* Bishop of that  
City in all *S. Gregories* time: This  
Word was chopped into this place;  
for, he hath it not. We see, the Pa-  
pists must needs be doing somewhat  
to keep their hands in ure. The Au-  
thor of the <sup>b</sup> *Prudential Ballance*,  
bringing (as they say) Salt after  
Spoons, notes, that *Eusebius* here in  
this place is not the name of the Pa-  
triarch of *Constantinople*, (for there  
was no such of that name then li-  
ving) but a Sirname given him for  
his great external Acts of Religion:  
Who also for his Abstinence was  
named *Jejunator*. If a Man should  
ask him how he proves this, it would  
trouble him sore.

<sup>a</sup> Dr. Rainolds  
in his Confe-  
rence with  
*Hart*, p. 546.

<sup>b</sup> Pag. 87.

The 28 Place corrupted, in S. Greg.  
Lib. 7. the very same Epistle.

Valde mihi in-  
conveniens vi-  
sum est, ut pre-  
cem quam  
*Scholasticus*  
composuerat  
super oblationem  
dicere-  
mus, & ipsam  
traditionem  
quam Redem-  
ptor noster composuit, super ejus corpus & sanguinem non diceremus.

**I**T seemeth unto me very incon-  
venient, that upon the Oblation,  
we should say the Prayer which *Scho-  
lasticus* made, and omit those words  
which Christ our Redeemer deliver-  
ed unto us, to be used at the Admi-  
nistration of his Body and Blood.

*Proved.*

<sup>a</sup> Printed Ann.  
1588.

<sup>b</sup> Printed Ann.  
1588.

<sup>c</sup> Doctor Sut-  
lif, de missæ  
ceremon. &  
ejus partibus  
lib. 5. cap. 11.  
pag. 126.

**T**He <sup>a</sup> Roman Edition writes the  
word *Scholasticus* with a great  
S. to shew that it is the proper name  
of a Man: The <sup>b</sup> Antwerp with a  
small Letter, as if it were an Epi-  
theton or Adjunct of *Peter*, or some  
other of the Apostles; and this Opi-  
nion is imbraced very lovingly by  
*Bellarmino*: But, who sees not, (as the  
zealous and famous Dean of *Exeter*  
<sup>c</sup> observeth) that he compares Christ's  
Institution which was registred by  
S. *Paul* and the Apostles, with that  
of *Scholasticus*, which was but new-  
ly made. Again, it were absurd, to  
say, the Prayer which the Scholar or  
School-

School-man made ; understanding thereby *Peter*. Thirdly, it was a proper name of a Man, as you may see, *Lib. 9. Ep. 14. Greg. Scholastico Defensori. & Lib. 2. Ep. 15. Ind. 11. Scholastico Duci, vel (ut habetur in Mss.) Judici Campanie*. To *Bellarmines* reply, that it was an ordinary Title given unto Men that did excel in Learning, which he goeth about to prove out of *S. Gregory*; true it is, that I find (if needs it must be so, as he would have it) four famous Scholars according unto *Bellarmines* estimat; <sup>a</sup> *Pantus Scholasticus*, <sup>c</sup> *Marcellus Scholasticus*, <sup>f</sup> *Andreas Scholasticus*, and <sup>g</sup> *Martinus Scholasticus*: But, were all these four so famous, as *Bellarmine* saith, for their Learning? It is pity then, that none of them came to the Degree of a *Bishop*. What good service in the Church of God might such famous Scholars have done? but to say the truth, they were so far from being *Bishops*, that they were *secular Men*, *Judges*, or *Patrons of the Clergy*, or in some like rooms and places in the Commonwealth. Lastly, the *Manuscripts*, both here and beyond the Seas, do write it with a great S. So that we have no more to say to this place.

The

<sup>a</sup> Lib. 1. Ep. 3.

<sup>c</sup> Lib. 11. Ep.

58.

<sup>e</sup> Lib. 3. Ep. 38.

<sup>f</sup> Lib. 6. Ep. 16.

lib. 4. Ep. 45.

<sup>g</sup> Lib. 7. Ep. 32.

Ind. 2.

<sup>h</sup> Lib. 7. Ep. 42.

Ind. 2.

The 29 place Corrupted in S. Leo;  
Ser. 14. De Passione.

Non aliud agit  
participatio  
corporis &  
sanguinis Chri-  
sti, quam ut in  
id quod sumi-  
mus transea-  
mus: Et in quo  
commortui,  
consepulti, &  
conresuscitati  
sumus, ipsum  
per omnia & spiritu & carne *gustemus*, dicente Apostolo; mortui  
enim estis, & vita vestra abscondita est cum Christo.

THE participation of the Body  
and Blood of Christ, doth work  
no other effect in us, than that we  
should go into that which we take:  
And that as in him; and with him,  
we are dead, buried, and raised up  
again; so we should feed upon him  
both spiritually and carnally.

*Proved.*

Doctor Sutliff,  
de missa, p. 168.  
\* Lib. 2. de Eu-  
char. cap. 28.

THE learned Dean observes, that  
this place is corrupted by a *Bel-  
larmino*, and that the truer reading  
is that of the *Lovan*, Anno 1577. which  
for *gustemus* read *gestemus*: We should  
*bear him* both in our Minds and in our  
Bodies. And thus it is read in the  
lesser of *Antwerp*, 1583. in *Osavo*:  
Thus in the greater of *Cologne*, 1546.  
in *Folio*: And thus we find it in the  
\* written Copies at *Baliol College*,  
and in his Grace's Library at *Lam-  
beth*.

\* See the Ma-  
nuscript of Ba-  
liol College,  
Ms. 130.

†

The

The 30 Place corrupted, in S. Cyprian's Book, *De bono patientiæ*, pag. 316.

**I**F you have patience strongly and stedfastly in the Heart; neither shall the Body, being sanctified and made the Temple of the holy Ghost, be polluted with Adultery, nor Innocency consecrated unto Righteousness (and Holiness) be infected with the Contagion of Deceit; neither after you have once *carried* the Eucharist, shall your Hands be defiled with Bloud or the Sword.

*Proved.*

Sit fortis & stabilis in corde patientia; & nec adulterio sanctificatum corpus & Dei Templum polluitur: Nec iustitiæ dicata innocentia, contagione fraudis inficitur; nec post *gestatam* Eucharistiam, manus gladio & cruore maculatur.

**I**N the former place of *Leo*, it hath been observed, that the *Cardinal* hath mistaken the place of *Leo*, reading *gustemus* for *gestemus*: Here the contrary hapneth, by the fraud of a *Pamelius*, without \* any of the *Manuscripts*. For, to maintain their ridiculous and unwarrantable circumgestion of the Eucharist, they read, *post gestatam Eucharistiam*, after the carrying about of the Eucharist; where

\* See his Annotations upon this place.

\* Unless it be the old *Cambron*.



<sup>b</sup> Of Manutius  
1564--Romæ.  
& 4 Mss.

where it is even in their best <sup>b</sup> Roman, *post gustatam Eucharistiam*, after the receiving of the Eucharist: As if in effect, S. Cyprian should have said; It is impossible, that that hand, which hath been lifted up to receive Christ the Saviour, should afterwards be stretched forth to oppress, kill, and slay his Neighbour. Thus it becometh them still to maintain their false Positions, by weak and disingenuous means. Note here, that the Manuscripts read <sup>c</sup> *post gustatam*, and not *post gestatam*.

<sup>c</sup> Four Manuscripts; one in the publick Library, one in Lincoln College, two in New College.

The 31 Place corrupted, in S. Leo, *Ep.*  
87. aliàs 85.

Ubi sic legimus, dicente Apostolo, ut inter alias Christianismi regulas is Episcopus ordinetur, quem unius uxoris virum fuisse aut esse constitit: Tam sacra semper est habita ista præceptio, ut etiam de muliere sacerdotis eligenda eadem intelligatur servanda conditio.

Where we read thus— by the Apostles saying, That among other Rules of Christian (conversation) he should be ordained Bishop, who should without all doubt, be the Husband of one Wife: This Ordinance or Constitution hath been always accounted so Holy and Sacred, that the same Condition is precisely to be observed and kept in choosing the Priests Wife.

*Proved.*

## Proved.

**P**eter Martyr is blamed by the<sup>a</sup> Jesuit for urging this place wrongfully. For he saith, the reading *de muliere sacerdotis eligenda* of Peter Martyr is false, and faulty; the truer Copies reading (as indeed it should be) *de muliere sacerdotis eligendi*: But I believe the Jesuit hath missed in his account. For, the *Colein Edition* 1546. hath *eligenda*: So reads the *Manuscript Copy* in Oriol College. And no marvel if they read otherwise; whose chiefest care hath been employed these fifty years and more, as<sup>b</sup> Junius noteth upon this occasion, most shamefully, or shamelessly rather, to corrupt and deprave the Fathers Works.

<sup>a</sup> Bell. de Clericis, lib. I. cap. 21. p. 367.

<sup>b</sup> Mr. Junius in refut. Bell. p. 1374.

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The 32 Place corrupted, in the 17 Homily of Chryf. upon Gen. Tom. I. pag. 97.

**C**ursed be thou above all the Cat-  
tel, and above all the Beasts of  
the Field. Upon thy Breast, and up-  
on thy Belly shalt thou creep, and  
thou shalt eat the (dust of the) earth,

Maledictus tu  
præ omnibus  
pecoribus, &  
præ omnibus  
bestiis terræ.  
Super pectus  
tuum & ven-

R

all

trem tuum  
gradieris, &  
terram come-  
des omnibus  
diebus vitæ  
tuæ. Et inimi-  
citas ponam  
inter te, & inter  
mulierem: Et inter semen tuum, & inter semen illius. *Ipsa obser-*  
*vabit caput tuum, & tu observabis ejus calcaneum.*

all the days of thy life. And I will put enmity betwixt the Woman and thee: And between her Seed and thine. *She* shall observe thy head, and thou shalt observe her heel.

*Proved.*

**H**ERE the Lyon is known by his paw; the *Papists* by their wilful Corruptions: Of which this is one of the most pregnant instances. For, though it were a known Corruption, and therefore should have been avoided; yet <sup>a</sup> *Bellarmine* in mustering up the Fathers Authorities, for proof of the reading, *ipsa* (the best ground of their *Mariolatry*) brings in *Chrysostom*, in the reward. And doth *Chrysostom* (I mean, *Chrysostom* translated) say so? He doth, but with such a note in the Margent, as will stick by the *Papists* sides, as long as the Homily shall be remembered. For, *Philippus Montanus*, which took such infinite pains to compare Copies, the *Latin* with the *Greek*, the *Basil* with the *Paris*, noting the divers, correcting the false readings,

<sup>a</sup> Addē quod  
*ipsa* legerat  
*Chrysost.* hom.  
17. in Gen. Bell.  
de verbo Dei  
lib. 2. cap. 12.  
p. 123. Vide  
Præfat. ad Le-  
ctorum Tom. 1.  
p. 8.

<sup>b</sup> (and

<sup>b</sup> (and what Homily was there where there were not many things to be mended?) hath placed a note, that shews plainly the true reading to be *αὐτός*: For, so it is both in *Greek* and in *Hebrew*. Now if the Papists can make authentical Translations of the Fathers, and authorize them before the Original Fountains, as they have practised the like in the *Bible*, then no marvel if the *Greek Fathers* be so often alleged. *Philippus Montanus* knew, that *ipsa*, she was false; *ipse*, *αὐτός*, He shall observe (or bruise) thy head, the truer reading: Why then did he not change it? Why?

<sup>c</sup> Because this reading made for them, and the other against them. So much if he do not openly profess, yet he doth secretly intimate unto us, in his *preface to the Reader*. Now I leave it to the judgment of the meanest Sophister among us, whether this be a good Argument, to prove that *Chrysostom* read *ipsa*, because the word is found in the *Latin*, although it be *αὐτός* in the Original *Greek*, wherein it was first written. But we will leave the *Jesuit*: I would he would be as willing to leave this kind of forgery, or foolery rather.

<sup>b</sup> Id sanè affirmare ausim, nullam omnino esse Homiliam, in qua non multa sint emendata, *Ib. αὐτός*, id est *ipse*, & mox *αὐτός* ejus, masculini est generis, ut de Christo, qui mulieris est semen intelligatur. Et forte in masculino posuerunt, quia *ζερα* id est semen apud *Hebræos* masculini est generis.

<sup>c</sup> Cum sensus à nostris Codicibus græcis diversus occurreret, qui tamen tolerari posset, eum è medio non sustulimus, *Ib.*

---

The 33 Place corrupted, in the sixth  
Canon of the Apostles.

Episcopus aut  
Presbyter uxorem  
propriam  
nequaquam  
sub obtentu  
*religionis* abjiciat. Si vero  
rejecerit, ex-  
communice-  
tur. Sed si per-  
severaverit, de-  
jiciatur.

**L** Et not a Bishop or Priest in any  
sort upon pretence of *Religion*  
forsake his own Wife. But if he  
chance to do so, let him be excom-  
municated : Or if he continue, (in  
his Error) let him be degraded.

*Proved.*

**B**ellarmino would fain shift off  
this place, by translating the  
word *ευλαβείας*, *Cautionis* : But Bel-  
larmino is deceived. Thus it is found  
in the oldest *Latin*, the best Transla-  
tion of all others, which was done  
by *Dionysius Exiguus*. You may see  
the Book, if you please, of great An-  
tiquity, in the Publick *Library* at  
*Oxford*, with this Title going be-  
fore the sixth Canon : *Ut Episcopus,  
aut presbyter uxorem suam, quam debet  
castè regere, non relinquat.*

The

The 34 Place corrupted, in the 35 Canon of the Council of Laodicea.

CHRISTIANs ought not to forsake the Church of God, and (invocate, or) name *Angels*, and make private Conventicles, which are forbidden.

*Proved.*

THE Papists, to obscure their *Angelolatry*, directly impugned by this Canon, have put the word *Angulos* for *angelos*, in the side of *Dionysius* Translation (in the *Manuscripts*, the abbreviation of both words is indeed alike) but in the Text of the Translation that is placed in the middle. Which if they knew to be a true Translation, why do not they follow it? If in their judgments it be false, impertinent, absurd, and untrue, (as it is) why do they not correct it? But the best is, the reading of *Angelos*, is warranted by <sup>a</sup> *Bellarmino*, and before him long ago by <sup>b</sup> *Theodoret*; for *Angelolatria* is plainly here forbidden: And thence sprang the *Hereticks*, called <sup>c</sup> *Angelici* for worshipping of Saints. It

Non oportet Christianos Ecclesia Dei derelicta abire, atque *angelos* nominare, & congregationes facere, quæ interdictæ nuncuntur.

<sup>a</sup> Lib. 1. de Ss. Beatitudine, cap. 20.

<sup>b</sup> Ad Coloss. cap. 2.

<sup>c</sup> Epiphani. hæref. 60. Aug. hæref. 39. and S. Gregorie Ep.

would make a Man laugh heartily to see how poor *Binius* is tormented and troubled in his Observations upon this Council, to make good *Bellarmines* distinction, and *Baronius* subtil Observation.

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The 35 Place corrupted, in the *Decretals in Ca. Laudabilem, Tit. de Convers.*

**I**N this *Decretal*, heretofore was contained a Declaration of Pope *Celestines*, not Error, but flat Heresie; and that he erred, not as a private Person, but as a Pope: Which should be better advised, when he goeth about any such Affairs. The Matter is plainly to be proved: We will bring a *quod vidimus, testamur*, an eye witness, worth ten such as go upon hearsay; and that is a very learned Papist, *Frier Alphonsus de Castro*. These be his very words; *Neq; hic Celestini error talis fuit, qui soli negligentia impatari debeat, ita ut illum errasse dicamus velut privatam personam, & non ut papam, qui in qualibet re seria definienda consulere debet viros doctos: Quoniam hujusmodi Celestini definitio habebatur*  
in

Lib. 1. cap. 4.  
pag. 20. c.

*in antiquis Decretalibus in Ca. Laudabilem, Tit. de conversione infidelium; quam ego ipse vidi & legi.* The Canon Law was bad enough before: They needed not to have made it worse, by pulling up the Flowers together with the Weeds. But, this \* Corruption is very antient. Of which kind I will be bold to give three or four Examples: So that you may plainly see, what account is to be made of the Canon Law, the best Canon or Rule for Popish Doctrine. I will not hold you long.

\* At this present you shall neither read that of Celestins error, nor Alphonsos truth confessed. See the Index Expurg.

The 36 Place corrupted, in the 15 Distinction, C. Romana.

IN this fifteenth Distinction there was sometimes in the antient Copies mention made of the Canons of the Apostles, against the Books of Wisdom, Tobias, and Maccabees, &c. which decreed them not to be held for Canonical: But they have long since provided against this Opinion. For, although <sup>a</sup> Antoninus do make

<sup>a</sup> Antoninus Summae part. 3. lib. 18. cap. 6. sect. 2. De hoc habetur Dist. 15. Sancta Romana in palea. Et idem etiam dicit Tho. 2.<sup>o</sup>. 2.<sup>e</sup>. & Nic. de Lyra super Thobiam,

sciendum, quod isti non sunt tantæ autoritatis, quod ex dictis eorum posset efficaciter argumentari in his quæ sunt fidei, sicut ex aliis libris Scripturæ sacræ: Unde forte habent autoritatem talem, qualem habent S. Doctorum dicta approbata ab Ecclesia, Ib.



<sup>a</sup> See the 49  
Corruption.

<sup>b</sup> See two an-  
cient Copies in  
New-College  
Library.  
In exemplari-  
bus antiquis  
*Gratiani*—  
aut nullæ aut  
paucae sunt  
paleæ. Vide  
*Annot. in Dist.*  
9.

<sup>c</sup> See the 43  
Corruption.  
See Hespinian  
in the 43 Cor.

express mention hereof, that it was read of his knowledge in that place: Yet there is no such matter now to be found; although in the same distinction, for the authorising of their *Decretal Epistles, Legends and such like* paltry stuff which made for them, they have been bold to <sup>a</sup> add some 100 or 200 Lines to that Distinction: Such cunning *Arithmeci*ans be these wise Accomptants, that can add, and take away, and multiply, for their great advantage. Yet it had been good they had left a note of Addition, à *Palea*, or some such thing behind, to have advertised the Reader. For, in two very antient *Manuscripts*, so antient that the envious Man <sup>b</sup> had not then sowed his Tares in them, there is not one *Palea* to be found. Which I note by the way, because there be divers Opinions of learned Men, touching the original and true meaning of the Word *Palea*, in the *Canon Law*. By these two Books, it is proved, that they were neither written by one *Protopalea*, nor yet called *Palea*, quasi παλαια: Which conceits were framed, in all likelihood, to uphold <sup>c</sup> *Constantin's Donation*; which is not found likewise in these two Books, nor (as a learned *Antiquary* hath

hath observed) in sundry other written Copies.

The 37 Place corrupted, in the *Council of Africa, Chap. 105.*

**W**E beseech you, send not your Clerks to any of the *great men*; lest we seem to bring the smokie stoutness of the Temporality into the Church of Christ.

*Proved.*

**T**His place is urged, in these very words, by *Harding* against *Jewel*. By which he discharged the Pope, and his Clergy, of *Pride and Statelinefs*, and conveigheth over the same unto the Nobles, only upon occasion of these words, *quibuscunque potentibus*. But the over-great favor the Papists bear the Pope, in smoothing his faults whatsoever, and the blind error of Peter Crab, that compiled the Councils, hath foully beguiled them. For, the true Copies have not *quibuscunque potentibus*, as they imagine, but, *quibuscunque petentibus*: As we may learn by Theodorus Balsamon, printed at Paris, Anno 1561. and by the words

Clericos vestros quibuscunque potentibus nolite (querimus) mittere: Ne fumosum typhum sæculi in Ecclesiam Christi videamur inducere. *Jewel's Defence of the Apol. part 2., pag. 119.*

Τινῶν αἰτῶν-  
των.

<sup>a</sup> In the pub-  
lick Library of  
Oxford.

<sup>b</sup> Ven. 1585.

<sup>c</sup> Col. Agrip.  
1606.

words of the said Epistle written in Greek. For, thus it is written, Ἐκτε-  
τασθὲς τοίνυν κληρικῶς ὑμῶν πινῶν αἰτῶντων, μὴ  
ἴλεετὲ ἀποσέλλειν: These words, as we  
know, signifie not Lords and Go-  
vernors, but Suppliants and Suiters.  
Lastly, in the <sup>a</sup> old Manuscript Co-  
pies of the Councils, it is plainly  
read *petentibus*, and not *potentibus*.  
But to see how an Error once brought  
into the Book of Councils, either  
through ignorance, or of set purpose,  
or by change, is very hardly to be  
removed thence, if it be for the Popes  
advantage. This corrupt reading, is  
followed both in the exact <sup>b</sup> *Venet*  
*Edition*, dedicated to *Sixtus* the Fifth,  
and that of <sup>c</sup> *Binius* printed at *Co-*  
*leyne*, and consecrated unto *Paul*,  
the fifth of that Name, now at this  
present Pope of *Rome*.

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The 38 Place corrupted, in the Coun-  
cil of Ephesus, in the Preface  
thereof.

Convenit--  
hæc Synodus  
Theodosio Ju-  
niore terde-  
cies, & Valen-

**T**His Synod was assembled when  
*Theodosius* the younger was  
thirteen, and *Valentinian* three times  
*Consul*,

*Consul*, Eraſ. 468. Over which Synod, in ſtead of Saint Celeſtine the Pope, ſat as chief the moſt bleſſed Biſhop of Alexandria, Saint Cyril: Who, with conſent of all the Council, ſent all theſe Synodical conſtitutions unto *Nestorius*.

cum omni concilio, ad eundem Nestorium hæc Synodalia decreta tranſmiſit.

tiniano ter  
conſulibus, æ-  
ra 468. Cui Sy-  
nodo vice S.  
Celeſtini Pape  
præſedit bea-  
tiſſimus quon-  
dam Cyrillus  
Alexandriæ  
Epiſcopus, qui

*Proved.*

**T**His place hath been foully corrupted by that lewd Merchant, *Iſidorus Mercator*: Who hath been noted <sup>a</sup> by their own Men for a cozening Companion, and one that uſed more *false Weights and Meaſures*, than any Man beſides, of his time. The Error is retained by *Crab*, followed by *Dominicus Nicolinus*, embraced by *Binius*, and laſtly maintained in the <sup>b</sup> late Edition put forth at Rome by Authority of the Pope, *Ex verſione antiqua*, out of an antient Tranſlation of that Council. What is meant thereby, gueſs he that can. I am ſure, in the old and moſt approved Tranſlation of *Dionysius Exiguus*, the words in *Latin* (*vice Sancti Celeſtini*

<sup>a</sup> Iſidori Mercatoris merces nonnihil ſuſpectæ red-  
duntur, utpote quæ germano rectæ rationis ſigno minimè inveniuntur eſſe ſignatæ,  
*Bar. Tom. 3.*

*pag. 67.*  
<sup>b</sup> Concilia generalia Eccleſiæ Catholicæ *Pauli 3.* Pontificis Max. auctoritate edita, *Tom. 1.* Pleraque Græcè nunc primum prodeunt :

Omnia autem ex antiquis exemplaribus tum Græcis tum Lat. diligenter recognita. *Romæ ex Typographia Vaticana, 1608. Part 2. Act. 6.*

*Pape,*

<sup>c</sup> Nor in any  
Greek Mf. See  
beneath.

<sup>d</sup> In the Pub-  
lick Library.

*Pape*, instead or place of Saint Celestine Pope) are not <sup>c</sup> found. See the old Manuscript of <sup>d</sup> Exeter: For these are the words there; *Cui Synodo praesedit beatissimus quondam Cyrillus, Alexandriae Episcopus; qui cum omni concilio ad eundem Nestorium, hac Synodalia decreta transmisit.*

Lastly, the Words in the Original, are noted to be missing in the Roman Edition of this Council: An Argument of no good dealing; seeing there are so many Greek Copies to be found in their Libraries and Colleges, that they cannot shew so much as one, that hath these words before mentioned.

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The 39 place corrupted, in the *Glosse* in *Extravag. Execrabilis*, Jo. 22. *de Praebendis & dignitat. in verb. Sublimitatem.*

Octavum privilegium, quod Cardinali aſſerenti se legatum, creditur absque literis licet aliqui revocent in dubium, p. 137.

**T**He eighth priviledge (saith the *Gloss*) is, that a Cardinal, affirming himself to be the Popes Legat, is to be believed upon his word: *Although some call this priviledge in doubt.*

*Proved:*

Proved.

**T**His Authority is urged by the *Jesuits in their Apology, in defence of the Ecclesiastical subordination in England; nipping only the later words quite off, (as a Secular Priest observeth in his Notes upon the Apology) because they marr the Market. If they had put them down, the Reader would straight have seen, that that priviledge was not so firm and stable, that they should build any solid or firm Doctrine upon it; as indeed it is built upon a heap of Sand, and not upon a Rock—.* This is no news, for the *Jesuits to allege Authors corruptly, in cutting off that which confuteth the thing, for which they allege them; as the same Author truly noteth out of his own experience.*

Pag. 109.

Pag. 123.

Ib. Pag. 124.

The 40 Place corrupted, in a Prayer of the Breviary, in the feast of the chairing of S. Peter.

**O** God, which hast given unto thy blessed Apostle Saint Peter, by giving him the Keys of the Celestial Kingdom, Power of binding and loosing, &c.

Deus qui B.  
Petro Aposto-  
lo tuo collatis  
clavibus regni  
cœlestis ani-  
mas ligandi,  
atque solvendi  
tradidisti, &c.

Proved.

Proved.

*Rog. Widdrington in Apol. Card. Bell. pro Jure principum, pag. 35. Paucis abhinc annis vocabulum illud, Animas, è Breviariis Rom. jussu Clem. 8. reformatis penitus expungitur, lb.*

**R**oger Widdrington in his late *Apology*, intitling himself a *Catholick English man*, hath discovered unto us a practice of the *Papists* about this place. For, not long since, they have clean blotted out the word *animas, souls*, in their reformed *Breviaries* published by *Clement the Eighth*; lest it might in some sort prejudice the Opinion of the late Divines, about the Supreme and Absolute Power of the Pope in Temporals. And no marvel, if their *Breviaries* and *Missals* be thus reformed, or deformed rather; when their Inquisitors, Ordinaries, and other Officers, are so inquisitive after all manner of Books, that do either impugn or question the Popes super-royal Power, that they suffer no Books to be printed, that harp upon this string: Or if any do happen to scape the Press, they take a strict order, that the Book be either utterly suppressed, or that it be not read until it be thoroughly purged; unless it be with special leave from the Inquisitors. \* So that, as he saith, it

\* Ita difficillimum est, hisce præsertim temporibus, aut in libris Catholicorum clausulam ullam reperire,

quæ temporalem Pontificis potestatem in controversiam vocandi vel tantillam speciem habeat, aut certò cognoscere, quid librorum aucthores circa ejusmodi potestatem senserint, sed potius quam opinionem librorum censors secuti fuerint, cum illi non semper propriis, sed istorum verbis loqui, suamque sententiam proferre, quamvis invidi, sæpius compellantur, lb. 344.

is a very hard matter, in these times especially, either to find in the Books of Catholicks any Clause; which may give the least occasion of calling the Popes right in Temporals in question; or certainly to know, what the Authors of those Books thought of the Popes Power: But rather, the Authors are oftentimes, against the Hair, compelled to utter not their own Opinions; but such, as the Inquisitors of Books do father upon them. Alas, that Christians (which make Profession of Christ, who is the Truth) should exercise that Authority over dead Mens Writings, (which neither Turks or Jews ever durst presume to do) to alter and change their words to the pleasure of their Lord the Pope! So that now as Cresconius told the Donatists, matters being come to that pass that they are, they may say, *Quod volumus sanctum est: Our Will is a Law*, and that Law can never be altered or changed. Is it not time for them to leave this base kind of Forgery, when their own <sup>d</sup> Writers, Secular Priests and others do cry shame on them? Doubtless, if the true Professors of the Gospel should hold their peace at this their fraud, as Mordecai told Esther, comfort and deliverance should

<sup>d</sup> See the 39  
Corruption.

Esther 4. 14.



should appear unto Books, out of another place, (the *Priests* and *Jesuits* themselves would discover this Treachery) whiles we in the mean time should perish for our negligence in seeking to cure this dangerous impostume, when it is even launced and squeezed in a manner to our hands.

The 41 Place corrupted, in *S. Leo*,  
*Ep. 92. ad Rusticum Narbon.*

Cum societas  
nuptiarum sic  
ab initio con-  
stituta sit, ut  
præter sexuum  
commixtio-  
nem haberet in  
se Christi, &  
Ecclesiæ Sa-  
cramentum, *Bell. de Matrimonii sacram. lib. 1. cap. 5. p. 1705.*

**T**He Society of Matrimony, hath been from the beginning so appointed, that besides the conjunction of both the Sexes, it should represent unto us the Sacrament of Christ and his Church.

*Proved.*

<sup>a</sup> 27. q. 2. Cum  
societas.  
<sup>b</sup> Lib. 4. Sent.  
dist. 26.

**T**Hus Cardinal *Bellarmino* doth read the words of *S. Leo*, correcting both <sup>a</sup> *Gratian* and *Peter* <sup>b</sup> *Lombard*, which read the words negatively, thus: *Cum societas nuptiarum sic ab initio constituta sit, ut præter sexuum commixtionem non haberet in se Christi & Ecclesiæ Sacramentum:*

\*

But,

But, whereas <sup>c</sup> Gratian, Lombard, Leo, and all of them, in the written Copies do constantly read, *non haberet in se Christi & Ecclesie Sacramentum*, the more safe way will be to leave Bellarmine, and follow them.

<sup>c</sup> See one Copy Ms. of Gratian, and three of Peter Lombard, in the Publick Library.

The 42 Place corrupted, in the 32 Canon of the Council of Agatha.

**L** Et no Man presume to sue a Clerk, before a Secular or Temporal Judge, without the Bishops leave.

*Clericum nullus præsumat apud Sæcularem Judicem Episcopo non permittente pulsare.*

*Proved.*

**T**O establish (as hath been <sup>a</sup> well observed by a diligent Observer of Gratian's corruptions) the exemption of *Clergy-men* from *Secular* Justice, he cites this out of a Canon, now a 1000 years past; *Clericum nullus præsumat*, &c. Let no Man presume to sue a *Clergy-man*: Whereas these words are, *Clericus nequaquam præsumat*, &c. Let no *Clergy-man* presume to sue any Man in a Temporal Court without leave of his *Bishop*. And so the Church layeth a commandment

<sup>a</sup> By Mr. Donne in his Pseudo-martyr, p. 269.

S

mandment

<sup>b</sup> Grat. 1.1. q. 1.  
Clericum nul-  
lus.

Non esse ullo  
modo credibi-  
le, Gratianum,  
virum probum  
& Christianæ  
perfectionis  
studiosum, vo-  
luisse textum  
Concilii depra-  
vare: Sed po-  
tius creden-  
dum est, ha-  
buisse Gratia-  
num aliam le-  
ctionem quam

mandment upon the *Clergy*: But, <sup>b</sup> *Gratian* lays it upon the Laity. *Binius* cites both right and wrong. *Bellarmino* (which sometimes takes upon him to correct *Gratian*, when he hath no need of mending) cites the words falsely and corruptly, as *Gratian* did before: Although in his late Answer to *Barclay*, he goeth about to excuse the matter, as well as he may. But no excuse will serve: For in the <sup>c</sup> written Copy of that Council, you shall find the word *Cle-ricus*, and not *Clericum*.

nos, Bell. 279. <sup>c</sup> In the Publick Library.

The 43 Place corrupted, in *Constantine's Donation*, Dist. 96. C. *Constantinus*.

**T**He Donation of *Constantine* in the *Canon Law*, is not only noted of sundry foul Errors, absurdities, and contrarieties, by Doctor <sup>a</sup> *Rainolds*, <sup>b</sup> *Sutcliff*, <sup>c</sup> *Hospinian*, and others of our side; but by *Valla*, *Erasmus*, *Cusanus*, *Dantes*, *Marsilius Patavinus*, *Paulus Cathalanus* and *Aeneas Sylvius*, who was afterwards Pope *Pius*, the second of that name.

Further;

<sup>a</sup> Rainold. Col.  
pag. 341.

<sup>b</sup> Sutcliff. de Ec-  
clesia, p. 71.  
De Pontif. 177.  
& ib. pag. 425.

<sup>c</sup> Hospin. de  
orig. bonorum  
Eccles. p. 117.2

Furthermore, *Nacler* and *Volateran*, out of <sup>d</sup> *Antoninus*, do shew, that there is no such thing to be found, in the antient Copies of the *Decrees*; but, that it was inserted by some latter Man, by the name of *Palea*. That this is true, I call to witness all <sup>e</sup> antient *Manuscripts*: In which there is no such grant to be found. And although it is strange, how this should be, sithence *Isidore* long since hath made a large recital of all the particulars, belonging unto this *Donation*: Yet in the written Copies of *Isidore* also, these words are wanting; <sup>f</sup> as *Naclere* shews, by the confession of many good and approved Authors. Or, if they were not: Yet what is he, that we should so much <sup>g</sup> rely upon his Authority alone? seeing <sup>h</sup> *Baronius* hath long since censured him, for a *lying Merchant*, in whose Collections there are found manifest tokens of plain Forgery.

<sup>d</sup> Hist. Tit. 8.  
c. 1. Sect. 8.  
Vide Hospin.  
Ib.

<sup>e</sup> There are two very ancient Manuscript Copies of the Decrees, wherein, amongst many *Paleas*, these also are wanting. These Copies are to be seen in the Library at New-College.

<sup>f</sup> Hæc in Mss. Isidori nequaquam reperiri, testantur probatæ fidei auctores, Nauch. Col. 1579.  
*Rain. Coll.*

pag. 351.  
<sup>g</sup> Baronius, Tom. 4. p. 314.  
<sup>h</sup> Baron. shews, that his Collection was never well liked of before, Tom. 10. p. 284.

The 44 Place corrupted, in *S. Aug.* in the end of his *third Book against the Academicks*, cap. 20. Tom. 1.

**S**Peaking of Wordly Wisdom, thus he saith: Although I be  
S 2 now

Cum trigessimum & tertium ætatis an-

num, agam,  
non me arbi-  
trior desperare  
debere, eam  
me quandoque  
adepturum.

now *thirty and three years old*, yet I think I ought not to despair of ever attaining thereunto.

*Proved.*

Ego non vere-  
or dicere, &  
asseverare—lo-  
cum ipsum ex  
injuria Libra-  
riorum aut Ty-  
pographorum  
esse mendo-  
sum---opera  
illius Apostatae  
---qui multa  
librorum Aug.  
loca depravavit,  
*Ang. Roccha in*  
*Bibl. Theol. &*  
*Script. Epit.*  
pag. 73.  
<sup>a</sup> Bar. Maii 5.  
pag. 201.  
<sup>b</sup> See the Copy  
in Merton Col-  
lege.

**A** *Ngelus Roccha* is bold to say, and to stand in it, that this place is certainly corrupted, either by the fault of the Copiers out of Books, or else of the Printers: And he verily thinketh, that *Erasmus*, that *Apostata*, (as he termeth him) which hath depraved so many places in *S: Aug.* Works, hath had a purpose, in this also to play some prank or other. <sup>a</sup> *Baron.* likewise noteth this place, of corruption. But if we have recourse unto the <sup>b</sup> old written Copies, we shall find the truer reading to be *thirty and three years*; and not *thirty*, as *Roccha*, and *Baronius* both do vainly surmise without any ground at all from true Antiquity. Howsoever, the place cannot be said to be corrupted by *Erasmus*, when that reading was current many hundred years before *Erasmus's* time.

The

The 45 Place corrupted, in S. *Aug.*  
*Book of Soliloquies.*

**D**Ost thou not desire riches?  
*A.* No verily: Nor have not  
 done, these many years. For, being  
 now *thirty and three years old*, it is  
 almost fourteen years ago, since I  
 left the care of these Worldly Riches:  
 Neither if by chance they were offer-  
 ed unto me, did I set my mind upon  
 them, or desire more than would  
 serve my turn in a very good sort.

Divitias nullas  
 cupis? A. Hoc  
 equidem non  
 nunc primum.  
 Nam cum 33  
 annos agam,  
 14. fere anni  
 sunt, ex quo  
 ista cupere  
 destiti: Nec  
 aliud quic-  
 quam in his, si  
 quo casu offer-  
 rentur præter  
 necessarium

victum liberalemque usum cogitavi.

*Proved.*

**I**N this place, as well as the for-  
 mer, *Angelus* <sup>a</sup> *Roccha* doth ghes  
 the truer reading to be *thirty*, and  
 not *thirty three years*: But his con-  
 jecture fails him very much; for the  
<sup>b</sup> *Manuscripts* are flat against him,  
 as well as the printed Books.

<sup>a</sup> Ang. Roccha,  
 Ib. pag. 77.

<sup>b</sup> See two Ma-  
 nuscripts in  
 Merton Col-  
 ledge, one in  
 the Publick  
 Library.

The 46 Place corrupted, in the last  
Canon of the Council of Laodicea.

Hæc sunt quæ  
legi oportet :  
Ex Vet. Test.  
Gen. Exodus,  
&c. Isaias. Je-  
remias, Baruch,  
Lamentatio-  
nes, & Episto-  
lar, &c.

These are the Books of the Old  
Testament, that may be read ;  
Genesis, Exodus, &c. Isay, Jeremy,  
Baruch, Lamentations, and Epistles,  
Ezekiel, &c.

Proved.

Entianus Hervetus hath thus  
translated the words, in Bi-  
nius Edition of the Councils: But  
whereas there are three Editions, or  
Translations of the Councils ; in the  
second Edition, the word Baruch is  
missing: In the first, not only that,  
but all the rest of the words. For,  
thus we read both in Crab, and in  
the old written Copies in the last  
Canon. *Non oportet plebeios Psalmos  
in Ecclesia cantari, nec Libros præter  
Canonem legi ; sed sola sacra volumina  
Novi Testamenti vel Veteris.*

<sup>c</sup> In the Pub-  
lic's Library.

The

The 47 Place corrupted, in *Bede de 6. Etatibus, seu de temporum ratione.*

**M***acarius* with those which came after him, as well as those that went before him, *Cyrus, Sergius, Honorius, Pyrrhus, Paul* and *Peter*, was anathematized.

*Proved.*

*Macarius cum suis sequacibus simul & præcessoribus, Cyro, Sergio, Honorio, Pyrrho, Paulo & Petro anathematizatus est.*

**B**y this one place of *Bede*, it is plainly proved, that *Honorius* the Pope was amongst them that were condemned in the sixth Synod; and by consequent, that the Pope may err, and be an Heretick. Which God forbid, say they; and therefore *Bellarmino* doth think, that the word, *Honorius*, is thrust into *Bede's* Book: But, I reply, that this is but a ghefs of a distrustful mind. For, in a very antient *Manuscript* of *Bede*, the word *Honorius*, is to be read: The Copy is without suspicion of Forgery; written many hundred years ago.

<sup>a</sup> Videtur aliquis sciolus adidisse nomen Honorii in lib. Bedæ, Bell. de Pontif. lib. 4. cap. 11. p. 105. In the Publick Library.



The 48 Place corrupted, in *Gratian*,  
Dist. 34. cap. *Is qui*.

**H**E that hath no Wife, may instead of a Wife, have a Concubine.

*Proved,*

Qui non habet uxorem, loco illius concubinam licet habere, *Edit. Lugd. 1572.*

*See the former Manuscripts,*

Qui non habet uxorem, sed loco illius concubinam, a communione non repellitur, *Lugd. 1606.*

Meretrices & Ecclesia & lex tolerant & dissimulant, quicquid peccant ultioni divinae reservantes, *Gabr. Putherb. lib. 2. p. 105.*

**T**HE Edition of *Lions*, hath placed this Title before the words following; which are taken out of the 17th Canon of the first Council of Toledo. But the *Paris Edition*, Anno 1505, hath them in a worse manner, thus: *Qui non habet uxorem, loco illius concubinam debet habere. He that hath no Wife must keep a Concubine.* The former of these readings is agreeable with the *Manuscripts*: But both readings are repugnant unto Reason. And therefore it was wisely done of the Overseers of the *Canon Law*, appointed by *Gregory the XIII.*, to change the Title thus: He that hath no Wife, but instead of a Wife a Concubine, is not to be kept back from the Communion: And likewise to put a new *Gloss* in exposition of the word *Concubine*. For else, their daily practice, and allowance of their

their Stews, would make us think, that the words are too truly spoken of them; that they can neither be well with, nor without, Wives. Read *Espencaus*, *Nic. Clemangius*, and *Gabriel Pütherbeus* touching this Point of the lamentable Estate of the Roman Church; and thou shalt not think thy labor evil bestowed. For they have both learnedly, truly, freely and godly, bewailed the filthiness of the Pope, and his Ministers, their wickedness, impiety and cruelty, and the miserable state and face of the Church.

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The 49 Place corrupted, in the 15  
*Distinction, Sancta Romana.*

**T**Here is no *Distinction* in the *Canon Law* oftner cited, than this is, in the Schools: And yet the whole *Chapter* is so corruptly set forth, that, by confession of our Adversaries, it is scarcely known, which is which. From the words, *Ceterum post gesta*, unto the end of the *Chapter*, all hath been added by some one or other, that meant to play his part in the *Canon Law*. What sound Doctrine can be built upon such unsound Writings?

ings? *Archidiaconus* is one of the first, that observed the corruption of these words: Since they are found missing in the antient Copies, by confession both of *Protestants* and *Papists*. Yet here we may note the singular Policy of our Adversaries: As elsewhere, to serve their turns, they have falsly made that *Palea*, which is none: So here, where the words (as being added afterwards) are missing in the antient Copies, they have omitted the word *Palea*: And why? because the omission thereof makes for them. Thus then they can make and unmake, give and take away, chop and change, words at their pleasures; or rather, at the pleasure of their Lord the Pope.

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The 50 Place corrupted, in the Council of Basil.

**A**Mongst divers other Memorable things that hapned in the Council of *Basil*, which should have been registred, together with the *Acts* of that *Synod*, *Binius* and all others that have gone before him, have omitted an *Appeal*, made by that famous *Linwood*, the learned *Doctor of the Laws*, in the  
 a behalf

\* behalf of the Temporal right of the King, his Lord and Master. <sup>b</sup> *Cum in temporalibus superiorem non recognoscat in terris; Acknowledging no Superior here upon earth in Temporals.* This <sup>c</sup> Appeal was prosecuted with effect: As it may appear by a Record, which was lent me by my worthy Friend, Master *Allen*; whose Study is a rich Store-house of such *Antiquities*. It may be easily conjectured, by this one fact, what wrong hath been done unto Religion by the partial setting forth of the Councils; and chiefly by forging false, or suppressing the true, Acts. Dr. *Whitaker*, that famous Writer of Controversies, doth in one place of his Books, make an earnest request unto the Archbishop then living, that there might be some order taken for the preserving of *Crab's* Edition of the *Councils*; which he thought, and not untruly, would never be printed again. This Edition, I confess, is the best of all others: And yet there is some sowre Fruit in it, that cannot well be digested. But, what pity is it, since the *Councils* have been so many times published by our Adversaries, to our great disadvantage (as by *Merlin, Crab, Nicolinus,*

<sup>a</sup> *Procuratio facta, ex parte serenissimi principis, D. Henrici, Dei Gratia Anglia, Francia, &c.*

<sup>b</sup> These words are mentioned as the reason of his Appeal, because they went about to infringe the Temporal Right of the King his Lord and Master.

<sup>c</sup> The like Appeal was made by Thomas Bishop of Worcester, sent thither in Commission from the King; and by Peter Patridge, Chancellor of Lincoln, in the Name of the Archbishop of Canterbury, and the whole Clergy of this Land.

*Nicolinus, Binius*, and now lately at *Rome* by *Paul* the Fifth) that no *Protestant* hath, as yet, taken any pains, if not to restore the body of the *Councils* unto its former health and integrity; yet to keep it from decaying and growing worse and worse. If each Father, apart and by himself considered, be much to be regarded; how much more Respect, Honor and Reverence, is due unto so venerable and grave a *Senate*, and *Synod* of so many hundreds of learned *Bishops, Doctors, and Fathers* of the Church? <sup>a</sup> There is one, that (of my knowledge) hath for these many years bestowed his pains in this kind, if not wholly, yet principally: And his endeavors tend unto excellent purposes, if he may be won to publish his Labors unto the view of the World: <sup>b</sup> But if any thing keep him back, it is an humble conceit that he hath ever had, since I knew him first, to think himself so much the less able, the more sufficient others esteemed him: So that it may be well doubted, whether his Modesty or Learning be greater. But, I nothing doubt, that in the end, and in good time, he will make us partakers of his worthy Labors. In  
the

<sup>a</sup> Mr. Dr. Ward, Mr. of Sydney-Sussex-College in Cambridge.  
<sup>b</sup> Expectamus, si aliquando ab invito poterimus extorquere ejus Editionem, simul & latebris Christianæ modestiæ, ipsius feracissimi ingenii monumenta in publicum vindicare; as Baroni-  
us speaks of his Reverend Friend Silvius Antonianus, Martyrol.  
Febr. 22. p. 93.

the mean while, let us do that which belongs unto us, to make him and all such as labor in the publick Service of the Church, partakers of our godly Prayers, that the Work may prosper and happily succeed, which they have worthily taken in hand.

**H**ere should have followed many Centuries of places corrupted in the Fathers Works; with sundry very profitable Observations, suitable to these foregoing. But, I have set down only five Decades: Whereby you may conjecture of the rest; which for brevities sake are omitted.

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The

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## The Names of the Authors and Places corrupted.

- A** Gapetus, pag. 213.  
 Ambrosius de Consec. d: 2. C. omnia  
 quaecunq; pag. 190.  
 2. In Ep. ad Galathas, page 220.  
 3. In Lib. 1. de Pœnit. cap. 6. page 222.  
 Augustinus de Gen. ad Lit. lib. 10. cap. 23.  
 page 177.  
 2. Quæst. 75. in N. Testam. page 183.  
 3. Ib. Quæst. 75. page 184.  
 4. De doctrina Christ. Lib. 2. cap. 8. page 185.  
 5. De corpore & sanguine Dom. page 188.  
 6. De Spiritu & Litera, cap. 34. page 188.  
 7. Lib. 3. Academ. cap. 20. page 259.  
 8. Soliloq. cap. 10. page 261.  
 Beda de 6. Etatibus, page 263.  
 Breviarium in Festo Cathedræ S. Petri,  
 page 253.  
 Can. 6. Apostolorum, page 244.  
 Chrysostomus in opere Imperf. Hom. 49. p. 161.  
 2. Ib. Hom. 11. page 191.  
 3. Ib. Hom. 19. page 193.  
 4. Hom. 17. in Gen. page 241.  
 Concilium Agathense, Can. 32. page 257.  
 Aphricanum, cap. 105. page 249.  
 Basiliense, page 266.  
 Carthag. 4. cap. 99. & 100. page 207.  
 Ephesinum in Præfat. page 250.

\*

Laodicense

*Laodicense Can.* 35. page 245.

2. *Can. ult.* page 262.

*Cyprianus de unitate Eccles.* cap. 3. page 113.

2. *De Bono patientiæ*, page 239.

*Cyrillus in Isa.* cap. 1. & 51. page 171.

C. 2. *Lib. Thesaur.* page 217.

*Lib. Decretorum*,

*Dist.* 15. c. *Romana*. page 265. & page 247.

2. *Dist.* 96. c. *Constantinus*, page 258.

3. *Dist.* 34. c. *Is qui*, page 264.

*Lib. Decretalium*,

*In c. Laudabilem*, Tit. de *Conuersi*, page 246.

2. *Glossa in Extrav. Execrabilis.* fo. 22. de *Præbendis* & dignit. in verbo *Sublimitatem*, page 252.

*Elfricus in Epist.* page 195.

*Gregorius M. Lib.* 4. *Ep.* 33. page 203.

2. *Lib.* 11. *Ep.* 44. page 204.

3. *Privileg. S. Medardi*, page 209.

4. *Lib.* 7. *Ind.* 2. *Ep.* 54. *Secundino*, page 226.

5. *Lib.* 4. *Ep.* 38. page 230.

6. *Lib.* 7. *Ep.* 64. page 234.

7. *Ibidem*, page 236.

*Hieronymus Præf. in Judith & Tobiam*, page 222, 223.

*Ignatius Ep. ad Philadelph.* page 198.

*Isidorus de summo bono*, page 205.

*Leo, Ser.* 14. de *Passione*, page 238.

2. *Ep.* 87. al. 85. page 240.

3. *Ep.* 92. ad *Rusticum Narbon.* page 256.



## The Third part.

### *The Variety and Contrariety of the Popish Bibles, com- monly called the Vulgar Bibles in Latine.*

Gen. 15. 16.

**W**E have hitherto, in the first and second Part, observed the *Bastardy of the false*, and *Corruption of the true, Fathers*: What remaineth, but that we proceed further, to shew their fraud; *Nec dum enim completa sunt iniquitates Amor-rhaorum usque ad presens tempus*: For we have not yet seen the utmost of our Adversaries false dealings.

<sup>a</sup> Mali enim homines proficiunt in pejus;  
*Ill Men shall go from worse to worse,*  
2 Tim. 3.

Let us pass a step or two further, and inquire, whether they have not <sup>a</sup> corrupted the *Bible*, in like sort, or worse rather, if it be possible; a degree of Impiety, beyond the degrees of Comparison: And yet so plainly to be proved against the Pa-  
†  
pists

pists, as he that hath but an Eye to see, shall plainly discover it, and thence be induced to suspect *the abomination of desolation*, spoken of by *Daniel the Prophet, Sitting in the holy place, and advancing himself, as it were, above the Holy of Holies.* He shall observe infinite varieties, contrarieties, contradictions and oppositions, between two *Bibles*, set forth by two *Popes*, within <sup>b</sup> two years: Both commanded to be read and followed, upon such pains as are mentioned in their several Brieves. You shall see the Popes breath hot and cold, say and unsay the same thing twice: And in fine, they have now truly verified the *Bible* to be a Nose of Wax, plied and wrought into any fashion, for their advantage. A shame it is, that any Christian should presume to add, or take away ought from the Word of God, \* against the express commandment of G O D in his Word: Yet, O intolerable fraud! not any simple Christian, or Lay Man, but the *Bishop of Rome*, chief Pastor of the Church, sole Judge of all Controversies, whose Lips should preserve Knowledge, and his Tongue speak no Deceit, hath audaciously presumed to add and take away whole

<sup>b</sup> Sixtus's *Bibles* came forth in the year 1590. Clement's in the year 1592.

\* Apoc. 22. 18.

Apoc. 22.  
18, 19.

Sentences; to change the words of Holy Writ into a clean contrary meaning; to make (as it were) white black, and black white. But I shall be bold to let this Bishop know from the great Bishop of our Souls Christ Jesus, that *because he hath added unto these Books, he may justly fear lest God should add unto him the plagues that are written in this Book: And because he hath diminished of the words of these Books, lest God should take away his part out of the Book of Life, and out of the holy City, and from those things which are written in this Book.*

Before I come to discover unto you this *Mare Mortuum*, and *Gulf of Deceit*, I should have intreated somewhat largely of these three Points: First, of the Author: Secondly, of the Authority of the *Latin Bible*: And lastly, which (amongst so many Bibles) is the Bible that I impugn: But seeing *Bellarmines* Opinion, and that of the Schools, which hath been currant these many years, is lately crossed by *Fortunatus Fanensis*, and the *\* Divines of Doway*, in their late

*\* The Divines of Doway in their Preface to the Old Test. Licet aliquando Hieronymi credita fuerit, tamen ut à majoribus nostris, quasi per manus traditum est, Libri qui in ea continentur, partim ex antiquissima & vetustissima Editione Latina, quam S. Hier. communem & vulgatam, S. Pater Aug. Italiam & S. Gregorius veterem appellant, retenti sunt, &c. Fortunatus Fanens. in Praef. de variis Translationibus, fully agreeing with the Dowists.*

Edition

Edition of their long expected Annotations, and Translation of the first Part of the *Old Testament*; by defining it to be, (*Whatsoever it hath been thought heretofore*) the old Latin *Vulgar*; so called by S. Hierome: Which he rather amended than translated. In regard of which amending, S. Gregory calleth it the new version of S. Hierome. Who nevertheless in another place, calleth the self same, the old Latin Edition; judging it most worthy to be followed: Saint Augustine calleth it the Italian.

I will not so much as presume to glean after their Harvest, or to interpose my Judgment; sith so many, and so excellent Wits beyond the Seas, have for these forty years busied their Heads about these Controversies: *Non nostrum hos inter tantam componere litem.* But touching the Authority thereof, I will be bold to say; that all the Authorities and Arguments, that are alleaged by Sixtus Quintus, Jodocus Cocius, Cardinal Bellarmine, or others, to persuade us to imbrace this Edition above all others, do fall to the ground, and come to nothing: For, the Bible which they commend, is that which Hierome (the most skilful of

any of the *Latin* Fathers in the *Hebrew*) translated out of the Originals. Not that which he mended, as the *Prefaces* shew before each Book: Which Bible is lost, and no where to be found; no not in the *Vatican*: So that they do much abuse the ignorant Readers, in praising *Hierome* for his wonderful Knowledge, and then thrusting upon them a Bible, which whence it came, or whose it is, is not known. For, if it had been the best of all others, why did *Hierome* translate the Bible after he had amended this?

As touching the last Point, I have made it plain enough, in the very recital of the differences: And if that content not, I refer the Reader to that which followeth, in the conclusion of this third Part.

*Sentences, or words, added by Pope Clement, which were not in Pope Sixtus's Bible.*

Uxor in domo  
viri, cum se  
voto constrin-  
xerit & jura-  
mento, si au-  
dierit vir & ta-  
cuerit, nec con-

I.  
**N**um. 30. 11. When a Wife in  
her Husbands House, bindeth  
herself by a Vow and an Oath, if  
her Husband heareth it, and is still,  
and gainfaith not her behest, she  
shall

shall yield whatever thing she be-  
height; sothely, if the Husband gain-  
said her anon, she shall not be holden  
guilty of the biheest: For her Hus-  
band againsaid it anon, and the  
Lord shall be merciful to her. *These  
words are found, both in the Hebrew,  
Chaldee, and Greek; neither had  
Pope Sixtus the Fifth any reason to  
leave them out.* a Lucas Brugensis,  
*in his observations upon the Roman  
Bibles, takes no notice of these words.*

tradixerit  
sponsioni, red-  
det quodcumque  
promiserat;  
sin autem ex-  
templo con-  
tradixerit, non  
tenebitur pro-  
missionis rea:  
Quia maritus  
contradixit, &  
dominus ei  
propitius erit.  
*Throughout all  
this part I fol-  
low the Old  
English Tran-  
slation, the*

*further to manifest their foul Corruptions. It is far more ancient than  
Wicliff, and agrees verbatim with the Vulgar, some of the gross fautes  
only excepted.* a Romanæ correctionis in Lat. Biblii Editionis Vul-  
gatæ jussu Sixti 5. Pontif. Max. recognita, loca insigniora, observa-  
ta à Fran. Luca Brugensi, Ant. 1603.

2.

**Proverb. 25. 24.** It is better to sit  
in the corner of an House without  
Roof, then with a Woman full of  
chiding, and in a common House.

*This verse is read likewise in He-  
brew, Chaldee and Greek: There  
can be no Reason given why it should be  
omitted. Lucas Brugensis, being un-  
willing to discover the imperfections of  
the Roman Bibles, b passeth it over in  
silence.*

Melius est se-  
dere in angulo  
domatis, quam  
cum muliere  
litigiosa, & in  
domo commu-  
ni.

<sup>b</sup> In his Roman  
Correctory.

3.

**Math. 27. 35.** *After that they had-  
den crucified him, they departiden his  
T 3 clothes,*

Ut impletur  
quod dictum  
est per Pro-

phetam dicen-  
tem: Divise-  
runt sibi vesti-  
menta mea, &  
super vestem  
meam mise-  
runt sortem.

clothes, and casten lot, to fulfil that is said by the Prophet, saying: They departiden to him my Clothes, and on my cloth they casten lot.

*You shall read the words both in Syriack, and Greek, and in the Old Latin Bibles; as you may perceive by the translation into English, which was done many hundred years ago. Lucas Brugenfis noteth not this difference.*

Patri Matrique  
maledixit.

4.  
Levit. 20. 9. *He that curseth his Father or Mother, die he by death. If a Man curse his Father or Mother, his blood be on him.*

*Pope Sixtus leaves out these words, Patri Matrique maledixit; although they be found in the Hebrew, Chaldee, Greek, and Lovan Bibles. You have not this Observation in Lucas Brugenfis.*

Reddidit ergo  
eos matri suæ:  
Quæ dixerat  
ei, consecravi  
& vovi hoc ar-  
gentum.

5.  
*Jud. 17. 2, 3. Blessed be my Son—than he betook tho to his Modir: And she seid to him, I have hallowed and avowed this Silver.*

*The words are in the Hebrew, Chaldee and Greek, and were ill left out by Sixtus, being before in the Lovan: Lucas Brugenfis hath not shewed the correction hereof.*

6.

1 Reg. 4. 21. And she clepid the Child *Ichaboth*, and said, the glory--- is translated fro *Israel*; *for the Ark of God is taken away.*

*Quia capta est  
Arca Dei.*

*In the Hebrew, Chaldee and Lovan Bibles, the words are read. Sixtus the Fifth in leaving them out, followed the Septuagint.*

7.

3 Reg. 12. 10. Thy Fadir made grievous our yoke, relieve thou us. *Thus thou shalt speak to them: My least finger is greater than the back of my Fadir.*

*Sic loqueris ad  
eos.*

*These words are added by Pope Clement, out of the Hebrew, Chaldee and Greek.*

8.

2 Paralip. 2. 10. You shall give in to Meats, twenty thousand chorus of Wheat, and so many chorus of Barly, and of Wine, twenty thousand Measures. *Whereas these words are in the Original, Hebrew and Greek, interpretation, Lucas Brugensis d wonders how they could be omitted by any Man. This hath been also observed by the Divines of Lovan in the Margent; though both they, and Pope Sixtus, have willingly and wittingly left them out of the Text.*

*Et Vini viginti millia metretas.*

*d Mirum est, omitti à ple-  
risque libris il-  
lud, Et Vini  
viginti millia  
metretas, con-  
tra Hebraici  
fontis, & Grae-  
cae interpreta-  
tionis fidem,  
Cor. Rom.  
pag. 97.*



9.

*Esther* 15. 1. And no doubt, that ne *Mardocbe* sent to *Esther*, that she should enter into the King. Thus read the old English Bibles, with this note by the side; also I have found these words in the common Translation. Pope *Clement* reads thus: And he sent to her, (no doubt but it was *Mardochee*) that she should enter into the King.

Haud dubium  
quin esset Mar-  
docheus.

\* Nomen pro-  
prium *Esther*,  
cave mutes in  
verbum sub-  
stantium, *Esset*,  
pag. 112. Ib.

\* *Lucas Brugensis* bids us take heed, how we change the word *Hester*, [which is read almost in all Copies] into the word *Esset*, which yet Pope *Clement* hath done. The reading in *Sixtus* Bibles is thus: Et mandavit ei *Mardocheus*, ut ingrederetur. And *Mardocheus* sent unto her to come in.

Vidit Domi-  
nus, quia nisi  
Dom. percusse-  
rit eum, aut  
dies ejus vene-  
rit ut moria-  
tur, aut def-  
cendens in  
prælium peri-  
erit: Propi-  
tius mihi sit  
Dominus, ut  
non mittam  
manum meam  
in Christum  
Dom.

*Sentences or Words left out by Cle-  
ment, that were in Sixtus Bibles.*

I.

1 *Reg.* 24. 8. **T**He Lord liveth, for but the Lord smite him, either his day come that he die, either he go down into battail and perish: So the Lord be merciful unto me, that I send not my hand into the Anointed of the Lord.  
Pope

Pope Clement hath omitted these words very wisely: For although they be found in many Books, yet they are not read in the Hebrew, Chaldee, or Greek.

2.

1 Reg. 25. 6. Peace be to all that ever thou hast, which hath these many years preserved thee, and all thine.

These words of Sixtus, and the Lovans, are worthily left out by Clement, as superfluous. So saith <sup>f</sup> Lucas Brugenfis: And they are not in the Hebrew, Chaldee, or Greek, by the testimony of the Divines of Louan.

Ex multis annis salvos faciens tuos, & omnia tua.

<sup>f</sup> Subjiciunt multi libri: Ex multis annis, &c. sed redundat meritoque sublatum est.

3.

2 Reg. 6. 12. And David said, I shall go, and bring the Ark with blessing into mine house.

Dixitq; David, Ibo & redueam Arcam.

These words are not found in the Hebrew, Chaldee, or Greek, nor in many antient Copies: As Lucas Brugenfis sheweth, & in his Annotations upon the Vulgar Bible; and therefore as the same Author saith in his <sup>h</sup> Correctory, Our Holy Fathers of Rome have worthily omitted them. What he meaneth by these words, I know not; most evident it is, that Sixtus Quintus hath ratified and approved of these words in his Bibles.

<sup>g</sup> Annot. 53.

<sup>h</sup> Merito censuerunt Romani Patres hæc omittenda, quemadmodum clarum fieri potest ex notationibus nostris, Rom. Cor. pag. 74.

2 Reg.

De quo fecit  
Salom. omnia  
vasa ærea in  
templo, & ma-  
re æneum, &  
columnas &  
altare.

i Non est laus  
loci sed i Para.  
18.8. Rem.  
Cor. pag. 75.

Et Consilium  
totius Israel  
venit ad Re-  
gem.

Usque quo pi-  
ger dormies?  
Usque quo de  
somnia confur-  
ges?

4.  
2 Reg. 8. 8. King David took full  
much bras, of the which, Solomon  
made all the brazen vessels in the Tem-  
ple; and the brazen See, and the pil-  
lars, and the Autar.

These words, as i Lucas Brugen-  
sis noteth, do belong unto the 1 of Chron.  
18. 8. they are neither in the Hebrew,  
Chaldee nor Greek: And yet they are  
in sundry Manuscripts, the Lovan,  
and Sixtus Bibles.

5.  
2 Reg. 19. 10. How long ben ye  
still, and bringen not again the  
King? And the Counsel of all Israel  
came unto the King.

These words are not in the old Ma-  
nuscripts, by confession of the Lovans;  
nor in the Hebrew, and Chaldee, and  
therefore worthily omitted by Clement:  
Although Sixtus, and the Lovans, have  
taken them out of the Greek.

6.  
Prov. 24. ult. How long sleepest thou  
slow man? what shalt thou rise from  
sleep? Sothely, thou shalt sleep a lit-  
tle, thou shalt nap a little.

Pope Sixtus, with the Lovans, hath  
these words; which because they are  
not found in the old Manuscripts, He-  
brew, Chaldee or Greek, Pope Cle-  
ment

ment hath omitted. Lucas Brugenſis  
citeſh not ſo much in his Correſtory.

7.

*Sap. 1. verſ. penult.* For rightfu-  
lneſſ is everlaſting and undeadly:  
But unrightfulneſſ is getting of death.

*Injuſtitia au-  
tem mortis eſt  
acquiſitio.*

The Divines of Lovan, finding not  
theſe words in the Original, nor in  
the beſt and antient Manuſcripts, have  
worthily and wiſely thruſt them out of  
the Text into the Margent. Sixtus  
Quintus, being wiſer than they, hath  
reſtored them unto the Text again; But  
his Succeſſor, Pope Clement, hath re-  
verſed his Judgment, and thruſt them  
clean, both out of the Margent, and put  
of the Text.

8.

*Habacuc. 1. 3.* Why beholdeſt thou  
Deſpiſers, and art ſtill, whilſt the  
unpitous Man defouleth a rightfuller  
than himſelf? And thou ſhalt make  
Men as Fiſhes of the Sea, and as  
creeping things, not having a Lea-  
der.

*Quare reſpicias  
contemptores,  
& taces, con-  
culcante impio  
juſtiorẽ ſe?  
Et facies ho-  
mines quaſi  
piſces Maris, &  
quaſi reptilia  
non habentia  
ducem.  
Patres ſuper-  
fluere judica-  
runt: Ut certe  
non ſunt huius  
loci, ſed infra,  
ver. 13. & 14.  
quod alias do-  
cuimus, Rom.  
Correct.*

This ſentence doth properly belong  
unto the 13 and 14 Verſes of this  
Chapter, as Lucas Brugenſis noteth,  
both in his Correſtory, and Annotati-  
ons. They were firſt miſplaced by Er-  
ror of ſome, the Error followed in di-  
vers Manuſcripts: But by the Hebrew,  
Chaldee

*Chaldee and Greek Books, it was easie for Clement to reform Sixtus, and the Lovan Bibles.*

Duo in lecto,  
unus assume-  
tur, & unus  
relinquetur.

9.

*Matth. 24. 41. Tweyn in a Bed, that one shall be take, and the other left.*

*About the taking, or leaving of these words, there is great variety of Opinions: The Copies Greek and Latin, the Fathers of the East and West Churches, Popes against Popes are divided: There is no agreement to be looked for. Henten had very wisely thrust them out of the Text, being the words of Luke, and not of Matthew. Sixtus hath restored them unto the Text again; but they staid there but a very little while, no longer than till Clement's Bibles came forth.*

10.

*Acts 14. 6. And all the multitude was moved togider in the teaching of them. Paul and Barnabas dwelten at Lystris.*

Et commota  
est omnis mul-  
tudo in do-  
ctrina eorum:  
Paulus autem  
& Barnabas  
morabantur  
Lystris.

<sup>a</sup> Non facile  
addenda sunt,  
In Correct.  
Rom. p. 325.

*These words, in Lucas Brugenfis Opinion, are <sup>a</sup> not easily to be added; some Greek Books have them: But in the better Greek and Syriack they are wanting. Sixtus hath them; Clement hath them not.*

*Acts*

## 11.

*Acts 24. 18, 19.* And they caughten me, and they crieden and saiden, Take away our Enemy.

<sup>b</sup> Lucas Brugenſis would persuade us, that Sixtus Quintus, and Clemens Octavus, did conſent to remove theſe words out of the Text, as ſuperfluous and unneceſſary: (And indeed, they are neither found in the Greek, nor in the Syriack, nor in all the Manuſcripts) but the contrary appears; namely, that Sixtus and Clemens did differ in Opinion: For Sixtus hath put them into the Text, and Clement the Pope hath thence removed them.

Et apprehenderunt me clamantes, & dicentes, tolle inimicum noſtrum.

<sup>b</sup> Hæc ut ſuperflua, auſerenda Patres ſtatuerunt, p. 329. in Cor. Rom. 248. Notat. 406. p. 84.

## 12.

*Joh. Ep. 2. verſ. 11.* Lo, I before ſeid to you, that you be not confounded in the day of our Lord.

This Sentence is adjudged to be ſuperfluous, by our Holy Fathers, as Lucas Brugenſis <sup>c</sup> obſerves: And yet one of them hath authenticated it in his Bible; to wit, Sixtus the Fifth. The Divines of Lovan, and the Greek Copies, with Clement the Eighth, know no ſuch thing.

Ecce prædixi vobis, ut in die Domini non confundamini.

<sup>c</sup> In huius Correct. pag. 361.

*Flat Contradictions, or Contrarieties of  
reading in the two Bibles of Sixtus  
and Clement.*

1.

Mex.

Tux.

*Exod. 23. 18. Clement, with the He-  
brew, Chaldee & Greek,  
readeth mine; Sixtus with the Lo-  
vans, thine: Which difference is noted  
by Lucas Brugensis.*

2.

*A Meridie.  
Ad Meridiem.  
d Alii ad Meri-  
diem male,  
Luc. Brug.  
Cor. p. 44.*

*Numb. 34. 4. From the South;  
Clement, Hebrew and Chaldee. To  
the South, Sixtus and the Lovans, ac-  
cording to the Greek: The later read-  
ing d is false.*

3.

*Inter lepram  
& lepram.*

*Deut. 17. 8. Between Leaprofie  
and Leaprofie, Clement; and the Chal-  
dee Paraphrase.*

*Inter lepram  
& non lepram.*

*a Nequaquam  
est addenda  
negatio, In  
Cor. p. 48.*

*Signum fuerit.*

*Between Leaprofie, and no Lea-  
profie, Sixtus and the Lovans: But  
Lucas saith, we must not read thus  
at any hand.*

4.

*Signum non  
fuerit.*

*Josua 2. 18. Shall be a sign, Cle-  
ment and the Lovans, according unto  
the Hebrew and Chaldee.*

*Shall not be a sign, Sixtus the Fifth  
following herein Rabanus; but still as  
his manner is, for the worse: for, as  
b Lucas*

<sup>b</sup> Lucas Brugenſis hath obſerved, there muſt not be any negation in this place.

<sup>b</sup> In Cor. p. 53.

5.

*Jof. 4. 23. Your God, Clem. Hebr. Chaldee, Greek, and certain Manuſcripts.*

Deo Veſtro;

*Our God, Sixtus, the Lovans, and Arias Montanus: but <sup>c</sup> this muſt not be, ſaith Lucas Brugenſis.*

Deo noſtro.  
<sup>c</sup> Secundæ perſonæ non ſunt mutandæ in primas.

6.

*Jof. 11. 19. There was no City which yielded it ſelf unto the Children of Iſrael, but the City of the Hevits, Clem. the Hebrew, and the Chaldee.*

Non fuit civitas quæ ſe traderet filiis Iſrael, præter Hevæum.

*There was no City, which betook not it ſelf to the ſons of Iſrael, out-take Every, that dwelled in Mount Gabaon: Sixtus following the Septuagint, and the Manuſcripts. <sup>d</sup> But this reading is not ſo good.*

Non fuit civitas quæ ſe non traderet, &c.

<sup>d</sup> Minus integrè, Luc. Brug. in Cor. p. 55.

7.

*Jud. 14. 3. Mine, Clem. Hebrew, Chaldee and Greek: Thine, Sixtus, the Lovans, and Arias Montanns; ſetting down <sup>e</sup> the ſecond perſon for the firſt, which ſhould not be.*

Mco.

Tuo.

<sup>e</sup> Luc. Brug. in Cor. p. 62.

8.

*I Reg. 4. 9. To you. Clem. the Hebrew, and Chaldee. To us, Sixtus, the Greek and Pagnine.*

Vobis.

Nobis.

I Reg.



9.

A te.

1 Reg. 20. 9. Far be this from *thee*. Clem. *the* Manusc. Hebrew, Chaldee and Greek.

A me.

Far be this from *me*. Sixtus and the Lovans, by changing the second person into the first.

10.

Super mensam meam.

2 Reg. 9. 11. Upon *my* Table. Clem. agreeing with the Hebrew, Chaldee, Greek, and the Lovans.

Super mensam tuam.

Upon *thy* Table. Sixtus, according unto 15 Manuscripts.

11.

Manfuetudo tua multiplicavit me.

2 Reg. 22. 36. *Thy* mildness hath multiplied me. Clement, the Hebrew, Chaldee and Greek.

Manfuetudo mea, &c.

*My* mildness, &c. Sixtus, the Lovans, and most Manuscripts.

12.

Extrinfecus.

3 Reg. 7. 9. Outward Clem. Hebrew, Chaldee and Greek.

Intrinfecus.  
a Non est scribendum contrarium, intrinfecus.

Inward. Sixtus the Lovans, and some Manuscripts *the clean contrary*; a which must not be written.

13.

Nobis.

2 Esdr. 4. 22. To *us*. Clem. the Hebrew, Greek, and five Manuscripts.

Vobis.

To *you*. Sixtus, the Lovans, and one or two Manuscripts.

†

14. Psal.

14.

**Pfal. 136. 9.** Thy little Children.  
*Clem. Hebrew, Chaldee and Greek, together with six Manuscripts.*

Parvulos tuos.

*His little Children. Sixtus, and the Lovans: Which faulty reading is carefully to be <sup>b</sup> avoided.*

Parvulos suos.

<sup>b</sup> *Luc. Brug. in Cor. pag. 138.*

15.

**Prov. 19. 23.** He that destroyeth his Father, or *chaseth away* his Mother, is a lewd and shameful Child.  
*Clement, Hebrew, Chaldee and Greek.*

Qui affligit patrem, & fugat matrem, ignominiosus est.

He that turmentith his Fadir, and *fleeth away* fro his Modir, shall be full of evil fame, and be cursed. *Sixtus, and the Lovans.* Lucas Brugensis doth very well approve of Clement's *Correction: Which, as his manner is, he would have to be <sup>c</sup> thought to be done, by joynt consent of both Popes.*

Qui--fugit matrem.

<sup>c</sup> Rectè Romani Patres.  
*Luc. Brug. in Cor. p. 147.*

16.

**Sap. 2. 11.** Be our Strength the Law of *Rightfulness.* *Clem. the Greek, and the best Manuscripts.*

Sit fortitudo nostra lex justitiæ.

Be our Strength the Law of *Un-rightfulness.* *Sixtus and the Lovans.* This fault came by the inconsiderateness of the <sup>d</sup> Scribes, and Copiers out of Books.

Injustitiæ.

<sup>d</sup> *Lucas Brug. in Cor. p. 136.*

U

Sap.

17.

In inconsum-  
matione.

In consumma-  
tione.

*Sap. 3. 16.* The Sons of Avowterers  
shall be in *destroying*. *Clement* and  
the *Greek*. The Sons of Avow-  
terers shall be in *perfection*. The  
Lovans.

18.

Noli quærere  
à Dom. ducatum.

Ab homine.  
Rom. Cor. p.  
175. Romani  
patres correxe-  
runt à Dom.  
Deo scilicet,  
quod vulgo le-  
gitur ab hom.

*Ecclesiasticus 7. 4.* Ask not of the  
Lord preheminance. *Clement* and  
the *Greek*.

Nile thou seek of a *Man* leading.  
*Sixtus*, and the Lovans. Therefore it  
is not true, that both the Popes did  
consent to the Correction of this  
place.

19.

Omnes mori-  
mur, & in  
gaudium no-  
lumus venire.  
Volumus.  
e Rom. Cor.  
p. 176.

*Eccles. 8. 8.* All we dien, and wolen  
not come into joy. *Clem.* with 12  
*Manuscripts*.

We wolen. *Sixtus* and the Lovans:  
e We must beware of committing the  
like fault.

20.

Est autem sa-  
pientia quæ  
abundat in  
malo.

Insipientia.

f Brug. in Cor.  
p. 184. Pro sa-  
pientia, quidam contrarium putaverunt esse corrigendum, insipientia; sed male.

*Eccles. 21. 15.* Forsooth *Wisdom* is,  
which is plenteous in evil. *Clem.* the  
*Manuscripts*, and the *Greek*.

Forsooth *Unwisdom* is, &c. *Sixtus*  
and the Lovans, f reading it amiss.

*Eccles.*

## 21.

*Eccles. 51. 26.* I stretched my hands on high, and *sorried for its folly.* I directed my Soul unto it. *Clement and the Greek.*

Manus meas extendi in altum, & insipientiam ejus luxi. Animam meam direxi ad illam.

In sapientia ejus luxit anima mea, & ignorantias meas illuminavit.

<sup>a</sup> Hæc est germana hujus loci lectio, à multis vindicata mendis, Romanorum

I stretched forth my hands on high, and *my Soul shined in the wisdom of him*; and he lightned my unlearnings; *Sixtus and the Lovans.* *This is a very faulty reading.* <sup>a</sup> See Lucas Brugensis, both Annotations and Corrections of the *Vulgar Bible.*

Patrum industria, *Rom. Cor.* p. 206. & *Notat.* 309.

## 22.

*Ezech. 14. 22.* They shall go in. *Clement alone.*

Ingredientur;

They shall go out. *Sixtus and the Lovans, herein agreeing fully with the Hebrew, Chaldee and Greek.*

Egredientur;

## 23.

*Habacuc. 1. 13.* Why beholdest thou on men doing wickedly? *Clement, the Hebrew and the Greek.*

Quare respicias super iniquos agentes?

Why beholdest thou not on men doing wickedly? *Sixtus and the Lovans.*

Quare non respicis? &c.

## 24.

*Hebr. 5. 11.* This is a great word for to say, and *not able to be expound-*

Grandis sermo, & ininterpretabilis ad dicendum.

U 2 † ed

Et interpreta-  
bilis.  
<sup>b</sup> Servanda est  
syllaba in, du-  
plicata in voce,  
interpretabi-  
lis, Rom. Cor.  
p. 352.

ed. Clement, the Greek, and the Sy-  
riack, with ten Manuscripts.

This is a great word for to say, and  
able to be expounded. <sup>c</sup> Sixt. <sup>b</sup> See  
Lucas Brugensis Annotations.

25.

Doctas.  
Indoctas.

2 Pet. I. 16. Learned. Clem.

Unlearned. Sixtus and the Lo-  
vans. Lucas Brugensis in his Anno-  
tations could not resolve this doubtful  
reading, for want of Latin Copies.  
Since that time, he resteth very well  
satisfied with the Correction of Clement  
alone, <sup>c</sup> although he doth seem to allude  
unto both the Popes.

<sup>c</sup> Lucas Brug.  
in Cor. p. 359.  
Egregie cor-  
rectores, indo-  
ctas, quod vul-  
go legitur,  
emendarunt.

### Errors in Numbers.

I.

Cecideruntque  
in die illa, quasi  
viginti tria mil-  
lia hominum.  
Quasi triginta  
tria millia ho-  
minum.

<sup>d</sup> In Corr. p. 28.  
In quibusdam  
legitur -- tria :  
His postremis  
saxent Hebraea,  
Graeca, &  
Chaldaea.

Exod. 32. 28. **T** Here fell in that day, a-  
bout three and twenty  
thousand men. Clem.

About thirty three thousand men.  
Sixtus and the Lovans. But the He-  
brew, Greek and Chaldaee, have but  
three thousand; which is a far less  
number. The Observation is <sup>d</sup> Lu-  
cas Brugensis.

Exod.

2.

*Exod. 24. 5.* They offered—calves to the Lord. *Clement* according with the *Hebrew, Chaldee and Greek*, and nine *Manuscripts*.

Immolave-  
runtque victi-  
mas pacificas  
domino vitu-  
los.

They offered *twelve Calves, &c.*  
*Sixt.*

Vitulos duo-  
decim.

3.

*2 Reg. 15. 7.* After *forty years.*  
*Clem. Hebrew, Chaldee and Greek.*

Post 40 annos.

After *four years.* *Sixtus.* Some  
Copies read *five*, some *six.* See  
*Lucas Brugenfis Annotations and*  
*Corrections.*

Post 4 annos.

\* Non est  
quadraginta  
mutandum  
cum quinque,

nec cum sex, ac ne cum quatuor quidem, Rom. Cor. p. 77.

4.

*2 Reg. 16. 1.* One bottle of Wine.  
*Clem. Hebrew, Chaldee, Greek, and six*  
*Manuscripts.*

Utre Vini.

Two Bottles of Wine. *Sixtus and*  
*the Lovans.* But as *Lucas Brugenfis*  
*willeth us,* <sup>f</sup> we must take heed that we  
*write not two for one.*

Duobus utri-  
bus.

<sup>f</sup> Pro utre non  
scribas duobus  
utribus, ut  
multi, In Cor.  
p. 77.

5.

*3 Reg. 4. 32.* A thousand and five.  
*Clement, and the Chaldee Para-*  
*phrase.*

Quinque &  
mille.

U 3

Five

Quing; millia. *Five thousand. Sixtus; Following the Hebrew and the Greek. Of the which reading, \* Lucas Brugenſis willeth us to beware.*

\* Cave legas.  
Luc. Brug. in  
Correſt. p. 81.

6.

Quindecim  
annis.

4 Reg. 14. 17. *Fifteen years. Clem: the Hebrew, Chaldee and Greek.*

Viginti quin-  
que.

*Five and twenty years. Sixtus, with the Lovans, and moſt of the anti-ent Copies.*

7.

Sexaginta vi-  
ros.

4 Reg. 25. 19. *Threescore men. Clem. Hebrew, Chaldee and Greek.*

Sex viros.

*Six men. Sixtus, the Lovans, and moſt Manuscripts.*

8.

Centum quin-  
quaginta.

1 Paralip. 8. ult. *A hundred and fifty. Clement, the Hebrew, and the Greek.*

Centum quin-  
quaginta mil-  
lia.

*A hundred fifty thousand. Sixt. Lovans, and moſt Manuscripts.*

9.

Quingenta  
millia.

2 Paral. 13. 17. *Five hundred thou-ſand. Clem. Hebrew and Greek.*

Quinquagin-  
ta millia.

*Fifty thousand. Sixtus, Lovans, and Pagnine.*

2 Paral.

## 10.

2 Paral. 25. 5. *Three hundred thousand. Clement, Hebrew and Greek.*

Trecenta mil-  
lia.

*Thirty thousand. Sixtus, the Lovans, and the Manuscripts.*

Triginta mil-  
lia.

## 11:

2 Paral. 32. 29. *He built Cities for himself. Clem. Hebrew and Greek.*

Urbes ædifi-  
cavit sibi.

*He builded six Cities, &c. Sixtus, the Lovans, and the Manuscripts.*

Urbes sex ædi-  
ficavit sibi.

## 12.

1 Esdr. 2. 66. *Seven hundred. Clem. Hebrew and Greek.*

Septingenti.

*Six hundred. Sixtus and the Lovans.*

Sexcenti.

## 13.

1 Esd. 2. v. penult. *Threescore thousand. Clement, Hebrew and Greek.*

Sexaginta mil-  
lia.

*See Lucas Brugensis learned<sup>a</sup> Annotations and Corrections.*

<sup>a</sup> Notat. 79. &  
Rom. Cor. p.  
103.

*Forty thousand. Sixtus, the Lovans, and the Manuscripts.*

Quadraginta  
millia.

## 14.

2 Esdr. 7. 12. *Two hundred. Clement, Hebrew and Greek.*

Ducenti.

U 4

Eight



Octingenti.

*Eight hundred. Sixtus and the Lovans.*

15.

Nonaginta octo.

*2 Esdr. 7. 21. The sons of Hezechias, ninety and eight. Clement, Hebrew, Greek, and thirteen Manuscripts.*

Nongenti octo.

*Nine hundred. Sixtus, and the Lovans.*

16.

Trecenti.

*2 Esdr. 7. 66. Three hundred. Clement, Hebrew and Greek.*

Sexcenti.

*Six hundred. Sixtus, and the Lovans.*

17.

Quatuor millia.

*2 Macchab. 13. 15. Four thousand. Clement, the Lovans, and the Greek.*

Quatuordecim millia.

*Fourteen thousand. Sixtus, and the Manuscripts.*

18.

Post dies.

*Marc. 2. 1. After a few days. Clement, the Greek, the Lovans, and the Syriack.*

Post dies octo.

*After eight days. Sixtus, and the Manuscripts.*

19.

Ex quinque panibus ordeaceis.

*Joh. 6. 13. Of five Barly loaves, Clement, the Lovans, and the Syriack.*

Of

Of five Barly loaves, and two fishes.  
Sixtus; being blamed therefore by Lu-  
cas a Brugenſis.

Ex quinque  
panibus ordea-  
ceis & duobus  
piſcibus. \* In  
Cor. p. 311.

Notorious differences, by way of chang-  
ing.

## I.

Gen. I Am the Daughter of Ba-  
24.24. thuel, the Son of Melcha;  
which ſhe bare unto Nachor. Cle-  
ment, fifteen Manuscripts, Hebrew,  
Chaldee, and Greek.

Filia ſum Ba-  
thuelis, filii  
Melchæ, quem  
peperit ipſi  
Nachor.

I am the Daughter of Bathuel, ſon  
of Nachor, whom Melcha childed to  
him. Sixtus, the Lovans, and ſome  
few Manuscripts.

Filia ſum Ba-  
thuelis, filii  
Nachor, quem  
peperit ei Mel-  
chæ.

## 2.

Deut. 17. 12. That Man ſhall die,  
that is proud, and will not obey to  
the heeſt of the Prieſt, and to the Sen-  
tence of the Judge, that ſerveth in  
that time to the Lord thy G O D.  
Clement, Hebrew, Chaldee, Greek, and  
the moſt Manuscripts.

Qui autem ſu-  
perbierit obe-  
dire nolens ſa-  
cerdotis impe-  
rio, & decreto  
judicis—moria-  
tur homo ille.

That Man that is proud, and will  
not obey to the heeſt of the Prieſt, by  
the Sentence of the Judge, &c. he ſhall  
die.

Qui autem ſu-  
perbierit obe-  
dire nolens ſa-  
cerdotis impe-  
rio: Ex decre-  
to judicis, mo-  
riatur homo  
ille, &c.

*This*

<sup>b</sup> Tom. I. p. 850.

<sup>\*</sup> See my Lord of Winchester, in his Book of Obedience, p. 135. who hath sufficiently declared the corruption of this place, Ib.

<sup>c</sup> Bellarmine reads ex decreto Judicis, in three several places, Tom. I. p. 175. 176. & 959.

<sup>\*</sup> *Ipsius summi Pontific. Christi vicarii censuræ, non solum præfens opusculum, sed omnia scripta mea, lubens & volens submittito, Bell. Apol. contra Barclaium, p. 320.*

*This place is thus cited by Sixtus, and the Lovans. Bellarmine, <sup>b</sup> Coccius, the \* Author of the Defence, and others, do make great store of this place, to prove the Popes super-royal Power, and sole Judgment in Controversies of Religion: But if Bellarmine, or any Papist whatsoever, do think to make any benefit of this place, he is not only deceived, but accursed also, by the Bull of Clemens Octavus. But as a learned Papist told a Friend of mine, upon the like occasion, the Bulls of Popes are always tremendæ, but not tenendæ. For <sup>c</sup> Bellarmine, although he be commanded, upon pain of the greater Curse, to reform his Quotations, according to the late corrected Vulgar: Yet he will not change his former reading, though it were never so corrupt; because on it is built a main point of Popery, which would soon come to nothing, if that vitious reading were taken away. I wonder that the Cardinal doth refuse to obey his Spiritual Pastor here upon earth, at \* whose feet he is wont to prostrate both himself and his writings.*

3.

*Jos. 3. 17.* The people went towards *Jericho*. Clement, Hebrew, Chaldee and Greek.

Populus autem incedebat contra *Jericho*.

The people went towards *Jordan*. Sixtus, and the Lovans, following the antient Manuscripts.

Contra *Jordanem*.

4.

*I Reg. 3. 2, 3.* And at that time, as *Ely* lay in his bed, his eyes began to wax dim, *that he could not see.* And yet the light of God went out, *Samuel* slept in the Temple of the Lord. Clement, Pagnine, and the Greek.

Oculi ejus caligaverant, nec poterat videre: Lucerna Dei antequam extingueretur.

It was done in a day, *Hely* lay in his bed, his eyes did wax dim, and he might not see the Lantern of God before it was quenched. And *Samuel* slept in the Temple of the Lord. Sixtus, and the Lovans.

Oculi ejus caligaverant, nec poterat videre Lucernam Dei, antequam extingueretur.

The reading seems to be very doubtful, in the Judgment of \* Lucas Brugensis; the antient Writers and Commenters following, some the former, others the later reading: In his Annotations, he doth rather incline unto the later reading: In his Correctory, he is resolute for the former.

\* Annot. 42. in Rom. Cor. p. 65.

Venit autem  
nuncius ad  
Joab.

—Ad Salo-  
monem.

\* In hac libro-  
rum diversita-  
te, quid potius  
sequendum sit,  
quaestio est  
non contem-  
nenda, Luc.  
Brug. in An-  
not. 65.  
b Pag. 81.  
Retinendum  
est nomen  
Joab; lege Notationes nostras, Notat. 65.

5.  
3 Reg. 2. 28. Tidings came to Joab.  
Clement, Hebrew, Chaldee and  
Greek.

Tidings came to Salomon. Sixtus,  
the Lovans, and almost all the Latin  
Copies.

\* In such variety of readings, it  
will be worth the while, for a man to  
inquire which is the better reading.  
The more praise doth Pope Clement  
deserve, which hath resolved this doubt-  
ful reading out of the Originals, as  
Lucas Brugenfis hath well observed in  
his b Correctory.

Veniebat  
Phul, Rex Af-  
syriorum, in  
terram.  
—In Therfam.

6.  
4 Reg. 15. 19. And Phul the King  
of the Assyrians, came into the Land.  
Clem. Hebrew, Chaldee and Greek.

Phul, the King of the Assyrians,  
came into Thersa. Sixtus, and the  
Lovans.

Fecit muros  
eius in latitu-  
dinem.

—In altitudo-  
nem.

7.  
Judith 1. 2. He made the walls  
breadth 70 Cubits. Clement, and the  
Greek.

He made the walls in height 70  
Cubits. Sixtus, and the Lovans.

The

The words in altitudinem, in Sixtus Bibles, are printed in the same letter that the Bible was, and pasted on very cunningly, where before it was in latitudinem. A manifest Argument, first, of the incredible pains, that Sixtus Quintus caused to be taken in setting forth of the Bible most correctedly: And yet, forsooth, they would persuade the World, that it was very negligently printed, and that he should therefore cause them to be reprinted again.

irrepfisse, quæ iterata diligentia indigere viderentur, incudem revocandam censuit atque decrevit, Pref.

Secondly, That this Correction proceeded of Judgment, and was done of set purpose; so that it can in no wise be excused by the fault of the Printer, or Correcter: The Correcter was, himself; the printing of it, a deliberate Act: But hereof you may see elsewhere a more large \* discourse.

\* Hereafter, in my Apologie for the Bellum Papale.

## 8.

Judith. I. 2. In height, thirty Cubits. Clement, and the Greek.

In breadth, thirty Cubits. Sixtus, and the Lovans.

In altitudinem.

In latitudinem.

Si secutum est  
oculos meos  
cor meum.

9.  
*Job 31. 7. If my heart hath walked  
after mine eyes. Clement, Hebrew,  
Chaldee and Greek.*

Si secutus est  
oculus meus  
cor meum.

*If mine eye have sued my heart.  
Sixtus, Gregory, and the Lovans.*

Sitivit anima  
mea ad Deum  
fontem.

10.  
*Psal. 41. 3. My Soul hath thirsted  
for God, even for the strong and  
living [ God ]. Clement, Pagnine,  
Hebrew, Chaldee, Greek, and 14  
Manuscripts.*

Sitivit anima  
mea ad Deum  
fontem vivum.

*My Soul thirsted to God, that is  
a quick well. Sixtus, the Lovans,  
and the late Bible, set forth by Fortu-  
natus Fanensis: Which being printed  
d so lately, sheweth in what account  
the Clement Edition is with the Pa-  
pists; that, notwithstanding so terri-  
ble a commination threatned, dares to  
oppugn it so mainly and openly as he  
doth.*

*At Venice,  
1609 in two  
Tomes.  
Bellarmine  
thinketh the  
reading of Cle-  
ment to be the  
better. Tutò  
mutari posset  
in Deum fontem vivum: Nam in Hebræo est, Bellar. lib. 2. de verbo  
Dei, cap. 11. pag. 121.*

Ruina est ho-  
mini devorare  
Sanctos.

11.  
*Prov. 20. 25. It is a destruction  
for a man to spoil the Saints. Cle-  
ment, 18 Manuscripts, and the He-  
brew.*

Falling

Falling of man, is to make a vow to Saints. *Sixtus*, the *Lovans*, and the *Greek*. Devotare.

There is on this place great variety of reading, as *Lucas* <sup>a</sup> *Brugenfis* hath very learnedly observed: Occasioned, partly, by the unskilfulness of the Scribes; partly, by the negligence of the Readers in former times. The Error proceedeth from the change of a Letter or two: Which though it seem never so small a Matter, yet there may lie as much in it, as may concern the safety of a man's Soul.

<sup>a</sup> *Annot. 185.*

*3. Rom. Cor.*

*p. 147.*

There be four different Readings observed; the first, *Devocare sanctos*; whereby is meant, prayer unto the Saints in Heaven, to help us in our necessities. The second, *Denotare sanctos*; to note and defile the Saints, with injurious and contumelious speeches. The third, *Devotare sanctos*; either to bind a Mans self by a vow, to persecute the Saints, as the men did Paul in the Acts, (in which understanding, Bede and Salonius take the words); or else, to make a solemn vow unto them: Thus both Lyra, and Hugo Cardinalis have expounded it. The fourth and last, *Devorare sanctos*; to devour good and holy Men, that is, to spoil them  
either



either of their goods, or of their lives :  
Or if you read, *Devorare sancta*, the  
meaning is, to abuse, and alienate things  
consecrated unto good uses.

The first of these Readings, is not  
very probable, and very obscure; be-  
ing unwarranted by the most, or the best,  
Copies. The second, not unlike the  
former; being justly reprov'd by Jan-  
senius. The third, is a very common  
and received Reading in most Books;  
and hath some probability out of the  
Hebrew, Greek and Chaldee: But  
yet the Reading is very barbarous and  
foolish. The fourth and last, *Devo-  
rare sanctos*, is most probable; found  
in the most, the most antient, and most  
approved Copies.

This is Lucas Brugensis opinion,  
concerning these four several Read-  
ings; a painful, learned, and as judi-  
tious an observer of the Bibles, as ever  
wrote of their side: And yet to see the  
tyranny, which the Pope of Rome  
holds over Mens Judgments; he is  
compelled in his Book of the Roman  
Corrections, to reconcile the different  
Readings of Sixtus and Clement; a  
thing as impossible, as to bring Heaven  
and Earth, East and West, Light and  
Darkness, Truth and Papery toge-  
ther.

## 12.

*Sap. 6. 11. They that keep righteous things, rightfully, shall be justified.*  
Clement.

*They that keepen rightfulness, shall be deemed rightfully.* Sixtus, and the Lovans.

*There have been four mistakings about these words, as well as about the former. See Lucas Brugensis, both*  
*b Annotations, and Corrections of this place.*

Qui--custodi-  
erint iusta,  
iuste, iustifi-  
cabitur.

Qui--custodi-  
erint iustiti-  
am, iuste ju-  
dicabitur.

*b Annot. 204.  
& Cor. Rom.  
p. 158.*

## 13.

*Sap. 18. 9. And that they should first sing the praises of their Forefathers.* Clem. 2. Mfs. and the Greek.

*And sungen herebyings to the Fadir of all Men.* Sixtus, and the Lovans.

*The former reading is more agreeable with the Greek, and conformable unto the Vulgar Interpreter.*

Patrum iam  
decantantes  
laudes.

Patri omnium.

*Luc. Brug. in  
Correct. p. 170.*

## 14.

*Eccles. 16. 9. He spared not the pilgrimage of Loth.* Clement.

*He spared not the pilgrimage of them.* Sixtus, and the Lovans.

Non pepercit  
peregrinationi  
Loth.

Non pepercit  
peregrinationi  
illorum.

## 15.

*Eccles. 24. 41. As the course of a River.* Clem.

*As the floud Dorix.* Sixtus, and the Lovans.

Ego quasi flu-  
vii Dyorix.

Ego quasi flu-  
vius Dorix.

Be. deberet  
corrigi: Ego  
qu. si fluvium  
Diorix. De ver-  
bo Dei, l. 2.  
c. 11. p. 119.  
Vide Correct.  
Rem. p. 187.  
Annot. 272.

Sapientia scri-  
bæ in tempore  
vacuitatis.  
Sapientiam  
scribe.

*The Copies vary in this place: Some read Dorix; some Diorix; some Dorax; and others, Vorax. The true reading is that of Clement: As Lucas Bruggensis doth well declare in his Annotations, and else where.*

16.

*Eccles. 38. 25. The wisdom of a learned Man, cometh by using well his vacant time. Clement, and the Greek.*

*Write thou Wisdom in the time of voidness. Sixtus and the Lovans, contrary to the true meaning of these words.*

17.

Filia Patris abs-  
condita est vi-  
gilia, & solitu-  
do ejus aufert  
somnia, ne  
forte in ado-  
lescentia sua  
adultæ efficia-  
tur.

Adultera.

*Eccles. 42. 9. A Daughter is a secret watch of the Father: And the carefulness that he hath for her, taketh away his sleep; lest she should pass the flower of her age. Clement, and the Greek.*

*An hid Daughter of a Fadir is waking, and business of him: She shall take away sleep, least peradventure she be made a voutress. Sixtus, and the Lovans. This later faulty reading, is well mended by Clement.*

18.

Vidit Deus Ja-  
cob, & in fide  
sua probatus  
est Propheta.

*Eccles. 46. 17. God had respect unto Jacob, and for his faithfulness he was approved for a Prophet. Clem.*

He

• *He saw the Lord of Jacob, and in his Faith he was proved a Prophet.* Vidit Deum Jacob, &c.  
 • *Sixtus, and the Lovans.*

19.

*Isa. 46. 11. I clepe a bird fro the East. Clement, the Hebrew and Greek.* Vocans ab Oriente avem.

*I call a just Man from the East. Sixtus. This reading is the worst of all others. The Lovans thrust it into the Margent, with a note of disgrace. Sixtus brought it into the Text again; but Clement hath casheer'd it for ever coming thither.* Vocans ab Oriente justum.

20.

*Jer. 17. 9. The heart is deceitful of [or above] all things. Clement, 9 Manuscripts, Hier. Hebrew, Chaldee and Greek.* Pravum est cor omnium. Hebraeus.

*The heart of Man is shrew'd and unsearchable. Sixtus and the Lovans.* Pravum est cor hominis, & inscrutabile.

21.

*Jer. 50. 39. The Dragons shall dwell with fawned wild Men. Clement, being much commended for the correction of this place.* Habitabunt Dracones cum faunis sicariis.

*The Dragons shall dwell with foolish Cut-throats. Sixtus, and the Lovans.* Habitabunt Dracones cum fatuis sicariis.

22.

Negotiatores  
Merrhæ, &  
Theman.

*Baruch. 3. 23.* The Merchants of  
*Merrha*, and *Theman*. *Clem.* with the  
*Greek.* *This place is well amended.*

Negotiatores  
terræ, &c.

The Merchants of the *Earth*, and  
of *Theman*. *Sixtus*, and the *Lo-  
vans*.

23.

Sicut mortuis  
munera eorum  
illis apponen-  
tur.

*Baruch. 6. 26.* And as to dead  
things, *gifts* shall be set before them.  
*Clem.* the *Lovans*, and the *Greek*.

—Humeri illis  
apponentur.

As to dead things, *shoulders*  
shall be put to them. *Sixtus*, and  
the *Lovans*.

24.

Educam te.

*Ezech. 39. 2.* I shall cause thee to  
go forth. *Clem.*

Seducam te.

I shall deceive, or seduce thee. *Six-  
tus*, and the *Chaldee Paraphrase.*  
22 Manuscripts, read, *reducam te*, I  
will bring thee back again. See *Lucas*  
*Brugensis Annot.*

25.

Hoc est re-  
scriptum Epi-  
stolarum quod  
miserat Oniæ:  
Arius, Rex  
Spartia-  
rum, Oniæ sa-  
cerdoti mag-  
no, salutem.

1 *Macchab. 12. 19, 20.* This was  
the Copy of the Letters, which *A-  
rius* the King of *Sparta* sent unto  
*Onias*: *Arius*, King of the *Spartans*,  
unto *Onias* the High Priest, sendeth  
greeting. *Clem.* the *Lovans*, and the  
*Greek.*

—Quod mise-  
rat Oniæ  
Spartiarum:

This is the Rescript, [either again-  
writing of Epistles] that *Oniæ* the  
King

King of the *Spartans* sent: *Oniaves* unto *Jonathan* the High Priest, health. Sixtus. <sup>a</sup> *The former reading is the truer.*

*Oniaves* *Jonathæ* *Sacerdoti* *magno*, *salutem.*

<sup>a</sup> *Luc. Brug. in Cor. p. 254.*

26.

<sup>1</sup> *Macch. 15. 22. Ariarathes-- and Lampfacus. Clem. Arabes and Sampsamus. Sixtus, and the Lovans.*

*Ariarathi--&c* *Lampfacus.* *Arabæ--&c* *Sampsamæ.*

27.

<sup>2</sup> *Reg. 6. 8. In the side of the house. Clem. and Pagnine, with five Manuscripts.*

*In parte erat domus.*

*In the wall of the house. Sixtus, and the Lovans.*

*In pariete erat.*

**T**Hus, as you may perceive, I have noted the different readings of the *Roman Vulgar Bibles*. I have not observed all their <sup>b</sup> Corruptions and Contradictions, by many: That labor were infinite, and needless, both for Learned and Unlearned. For, as for the Unlearned, and Ignorant in the Latin Tongue, they may content themselves with these few Notes, (I have shewed some in every kind): For the Learned, if this do not satisfy them, I have fully treated of this Argument in a set Treatise, whereunto I refer them. The Book was published some ten or eleven years ago. And because I per-

<sup>b</sup> *They amount to some thousands, as may appear.*

† Hæreticus—  
 crassissimus—  
 sycophanta—  
 & calumnia-  
 tor, Giesf. Ap-  
 pend. 2 ad li. 2.  
 Card. Bell. p.  
 1061.

ceive, that upon the publishing  
 thereof (although for a while the  
 Papists seem'd to pass it over in si-  
 lence) now at length, they have  
 gone about to excuse their Popes, and  
 accuse me of † *Heresie, Lying, Flatte-  
 ry, Ignorance*, and I know not what :  
 I will crave so much liberty, as to an-  
 swer for my self; leaving all unto the  
 indifferent Reader, to be censured by  
 him, upon hearing of both Parties,

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An

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## An Apology, or Defence, of the *Bellum Papale*.

**I**N the year of our Lord 1600, it pleased God to move me to the setting forth of my Observations on the <sup>a</sup> two *Vulgar Bibles*, published at Rome by *Sixtus Quintus*, and *Clement* the Eighth. The Book containeth nothing but a matter of Labor: And the Labor is chiefly seen, in a diligent and faithful Collation of those two Bibles, from the beginning unto the end.

<sup>a</sup> The first Bible was printed at Rome, 1590. The second, Ib. 1592.

The occasion, that first drew me to undergo so troublesome and toilsome a Work, was this: A year or two before the printing thereof, (and not many years after *Cales* Voyage) it so fell out by Gods Providence, that I met with the Bible of *Sixtus*, in a Stationers Shop: And having read the Preface, and viewed it well, considering the singular care that was ta-



<sup>b</sup> Ad nos in e-  
jusdem Petri  
Cathedra, in  
qua ejus vivit  
potestas, & ex-  
cellit auctori-  
tas, Deo sic  
disponente,  
constitutos, to-  
tum hoc judi-  
cium propriè  
ac specialiter  
pertinet, *Six-  
tus in Præf.*

—Adeo, ut in  
hoc laboriosis-  
simæ emenda-  
tionis curricu-  
lo, in quo ope-  
ram quotidiana-  
nam eamque  
pluribus horis  
collocandam  
duximus, alio-  
rum quidem  
labor fuerit in

ken in the mending of it; <sup>b</sup> the Su-  
preme Authority whereby it was  
done; the Parties imployed in the  
doing of it; the chief Pastor of the  
Church, sole Judge of all Contro-  
versies; his assistance of <sup>c</sup> a *College  
of Cardinals*; help of the best Learn-  
ed Men that could be gotten through-  
out all *Europe*; of rare *Manuscripts*;  
<sup>d</sup> the best printed Copies; use of O-  
riginals and Fathers; correction of  
it both before and <sup>e</sup> after the print-  
ing; imployment of Correcters and  
Compositers for the same purpose.  
<sup>f</sup> Lastly, the approbation of it by  
the Church, and in the Church to be  
read, forbidding & all other Bibles,  
how little soever swerving from this,

consulendo, noster autem in eo, quod ex pluribus esset optimum de-  
ligendo, *Ib.* <sup>c</sup> Ad ejus curam, Congregationem aliquot S. Rom.  
Ecclesiæ Cardinalium, & insigne Collegium Doctissimorum virorum  
fere ex omnibus Christiani orbis nationibus, & celeberrimis Auditorum  
Generalium Universitatibus, amplis, opulentisque redditibus dotatum  
deputavimus, *Ib.* <sup>d</sup> In hac autem germani textus pervestigatione,  
satis perspicuè inter omnes constat, nullum argumentum esse certius  
ac firmius, quam Antiquorum probatorumque Codicum Latinorum  
fidem, quos tam impressos, quam Manuscriptos, ex Bibliothecis va-  
riis conquirendos curavimus, *Ib.* <sup>e</sup> See *Angel. Roccha, in Bibliotheca  
Vaticana, p. 229.* Eaque res quo magis incorruptè perficeretur, no-  
stra nos ipsi manu correximus si qua prælo vitia obrepserant, *Sixt. in  
Præf.* <sup>f</sup> Decernentes eam prius quidem universali S. Ecclesiæ, ac san-  
ctorum Patrum consensione, deinde verò Generalis Conc. Tridentini  
Decreto—comprobatam—in omnibus Christiani orbis Ecclesiis le-  
gendam evulgamus, *Ib.* <sup>g</sup> Libri imprimendi sunt juxta illud, (exem-  
plar in Typographia Vaticana) ne minima quidem particula mutata,  
addita, vel detracta, *Ib.*

to be read ; commanding them,  
<sup>h</sup> whether Printed or written, to be  
 made away : Or at the least , to be  
 made of none effect, and not to be  
 accounted of in respect of this.

<sup>h</sup> Cæterum si  
 Manuscripta  
 vel impressa  
 Biblia hujus  
 Editionis ob  
 characterum

venustatem, seu ob aliquod insigne Codicis ornamentum, five ob im-  
 pressionis præstantiam, vel ob notationes ad marginem scriptas asser-  
 vantur, & juxta nostrum hoc exemplar emendata non fuerint, ea in  
 iis, quæ huic nostræ Editioni non consenserint, nullam in posterum  
 fidem, nullam auctoritatem habituram esse decernimus, ac declara-  
 mus, Ib.

Reading this, and a great deal more  
 which is there written, in confidence,  
 and full assurance of the Correction  
 and Perfection of this Bible, I made  
 haste home, to fetch a Bible of *Hen-*  
*tens* ; which it was my chance to buy  
 of a Souldier, that was at the sack-  
 ing of *Cales*, whose booty was  
 Books. Having brought it to the  
 Booksellers Shop, I began to com-  
 pare it with that of *Sixtus* ; to see,  
 whether this Bible, which came out  
 of the *College of Jesuits at Cadiz*,  
 were thus corrected, as was com-  
 manded, in a most straight manner,  
<sup>i</sup> under the greatest pain that can be  
 laid upon a Christian Soul.

<sup>i</sup> Majoris ex-  
 communicati-  
 onis sententi-  
 am eo ipso in-

curret, à qua nisi in mortis articulo constitutus, ab  
 tempore existente Rom. Pontifice absolvi non possit, Ib.

I had scarce gone over three verses  
 of

<sup>k</sup> Bellarmine hath not reformed his Books of Controversies, according unto the Clement Bibles, but makes use of the former Bibles. See the place, Deut. 17. vers. 8. Some time he follows the Originals, and leaves both Sixtus and Clement in the plain Field, as they say.

<sup>l</sup> I borrowed it of Doct. Robinson, then the careful Provost of Queens College in Oxford; now the most Reverend Bishop of Calile.

of the first Chapter of *Genesis*, but I found that the Jesuits had learned of their Chief Jesuit, *Cardinal* <sup>k</sup> *Bellarmino*, not to esteem of any Bible, more than shall serve their turn, nor of any Excommunication that shall cross their purposes. This Bible, though it did reasonably well agree with that of *Sixtus* in some places, yet it did differ in other: And for the Verses, throughout all the Books of Holy Scriptures, he had so divided the Chapters, that no one Verse agreed with the Verses of my *Henten* Bible.

What reason his Holiness had to change them, I cannot learn, nor ghefs at: But, espying this difference, I inquired further of the Stationer, whether there were any later Bible extant, to be bought. He told me, there was; and directed me where it was <sup>l</sup> to be seen. I delayed no time, till I had gotten that into my hands also. And it fell out to be the Bible of *Clement* the Eighth, in quarto, 1593. *Rome*. I was very glad that I had met with this Bible; because my mind ever gave me, that *Sixtus* the Fifth was too confident and earnest in the defence of his Bibles. My conjecture happened to be truer than

I was aware: For I found, by a diligent comparing of both Bibles, that the two Popes did notoriously differ amongst themselves; not only in the number of the Verses, but in the body of the Text, and in the Prefaces and Bulls themselves. I should hardly have believed so much, unless I had seen it with mine Eyes: But *quod vidimus testamur.*

Hereupon, I thought good to fall presently to a serious and due examination and collation of both Bibles: I gathered my Collections into a small Book, and presented them unto the<sup>m</sup> Archbishop then living, now of blessed Memory; by whose Authority, and intreaty of Friends, the Book was printed at London, with this Title in Latin; *Bellum Papale, five Concordia discors Sixti 5. & Clem. 8. circa Hieronymianam Editionem.* <sup>a</sup> In English thus; *The Wars of the Popes amongst themselves: Or, a disagreeing agreement of Sixtus the Fifth, and Clement the Eighth, about the Hierome Bibles.*

<sup>m</sup> Dr. Whitgift, Archbishop of Canterbury.

<sup>a</sup> Londini, ex-cudebat Geo. Bishop, Radulphus Newberie, & Rob. Barker, Anno 1600. in 4<sup>o</sup>.

This Book of Wars, or Jars rather, of their two Popes, was mentioned the same year, in the *Catalogue* of the Mart Books, by the forwardness of the Printers; whom yet I had no reason

reason to blame ; For, if it were well and truly done, it might be the better known and bought ; if otherwise, it might be the sooner known and reformed. Every year after, I began to hearken after some Pamphlet or other in answer of it : But I see, it is not so easie a matter to reconcile the two Popes, and to answer the open Contradictions, or to salve the infinite repugnancies that are in it. It is a matter of fact, it cannot be denied : It is appertaining unto a question of Faith ; wherein the Popes Decision, though it be peremptory and minatory, *Sub pœna majoris excommunicationis*, yet cannot be approved. But, after long expectation, in the end steps forth *James Gretser*, the Jesuit, Cardinal Bellarmine's greatest Advocate ; and he, in his *Second Appendix to Bellar. 2. Book, de verbo Dei*, will be the Man that shall answer all Comers, and all Objections : How wisely, I leave it to be considered by indifferent Papists, *Cedo quemvis Judicem*. And, although he hath railed at and reviled me, and divers of eminent place, in and out of this Land ; yet for my promise sake, and in remembrance or imitation of him, *who when he was reviled,*

Pag. 1508.

See before,  
part 2. p. 20.

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reviled, reviled not again; I will forbear to use any undecent, immodest, and irreverent Speeches, as he doth; but with modesty, and full satisfaction, address my self unto the Jesuits Objections.

The first quarrel that he picks to my Book, is to the Title Page; he saith, I have given it <sup>b</sup> an horrible Title. *Whom would it not amaze to hear these words, BELLUM PAPALE?* I must confess, the Jesuit speaks truer than he is aware, though he speak it but in a scoffing manner: The title is as the Book, an horrible Title, and a terrible Book unto the Papists. In this War, their <sup>c</sup> Head hath been so foiled, and their Church so deadly wounded, that all the balm in *Gilead* will not cure them: For what talk is there of Peace, or hope of amendment, as long as the two Popes, the Holy Fathers of the Church, are at as great enmity, as the two Brothers were in the Tragedy? We have here, not *Fraternas*, but *Paternas*, *acies*, one Pope against another; *Sixtus* against *Clement*, *Clement* against *Sixtus*, Disputing, Writing and Fighting about the *Hierom's Bible*. Again, this War is not of a short continuance, containing some  
few

<sup>b</sup> *Horrisco titulo inscriptis, Bellum Papale, sive concordiam discordem, Sixt. 5. & Clementis 8. circa Hieronymianam Editionem; p. 1032.*

<sup>c</sup> *Sixtus 5.*

Ib. p. 1058.

Acts 18. 24.

few Skirmishes and Bickerings; but like the War of *Troy*, or rather worse than that, (to turn his jesting into earnest) *Exstitit Papale hoc Bellum Trojano longe gravius, periculosius & funestius.* For, I pray tell me, where is the Man; that will undertake to reconcile the two Popes, and make them shake hands? *Dic quibus in terris, & eris mihi magnus Apollo?* *Gretser* is too weak a Man to bear so great a burden; too shallow a fellow, to dive into so deep Controversies. He that would take this task in hand, had need be another *Apollo*; an Eloquent Man, and well-instructed in the Bibles: Which it seems our Jesuit is so ignorant of, that I have great cause to doubt, whether ever he saw the *Vulgar Bible*, set forth by *Sixtus* the Fifth. For, if he had seen, read and observed it well, he would not have dared to have charged it with so many literal, material and Typographical faults: whereas *Sixtus* the Fifth himself, a man to be believed (I suppose) before all the Jesuits of the World (especially, when he speaks, *De certa scientia, & Apostolica plenitudine*; Of his certain knowledge and Apostolical fulness) sitting in his Chair, judicially, and deliberately

liberately pronounceth that <sup>a</sup> he did use all possible diligence, to cleanse and purge the Bibles, most exactly and accurately, from all Errors, that had any ways, or at any time crept into it: And this he did perform with his own hand, both before and after the Press. For, although he used the help of certain Learned Cardinals, appointed to oversee the <sup>b</sup> *Vatican* Print, <sup>c</sup> the best of all others, both for the fairness of the Letter, goodness of the Paper, readiness of the Compositers, and exactness of the Correcters: Yet there was no Sheet printed off, before either the Proof, or the Revise (as they call it) was brought unto him: And after all this, if so it chanced that any fault had escaped them all, (for the best Observer of the Print is sometimes overseen) he <sup>d</sup> Corrected the faults of the Print with his own hand, before the Books were distributed. If you desire further proof of this matter, because it may be his Holiness was either too lavish, or too sparing in uttering of his own commendation, you shall see a real probation hereof out

antecellit, viris eruditissimis ad exemplaria quod caput est, recognoscendis; *Ang. Roccha Append. Bibl. Var. p. 414.* <sup>d</sup> Nostra nos ipsi manu correximus si qua prelo vitia obreperant, Sixt. in Præfat.

<sup>a</sup> Hanc denique editionem à variis, qui vitio multorum irreperant, erroribus accuratè emendavimus, & purgavimus, atque in pristinam veritatem summa diligentia restituvimus, Sixt. in Præfat. Item ea res quo magis incorruptè perficeretur, nostra nos ipsi manu correximus, si qua prelo vitia obreperant, *Ibid.*

<sup>b</sup> *Ang. Roccha.*

<sup>c</sup> Hæc Typographia Apostolica Vaticana, & elegantia ac varietate, ingentique characterum copia--necnon chartarum pulchritudine ac bonitate, aliisque rebus imprimendi arti necessariis, cæteras Typographias longè



of the Popes *Vatican*; wherein (in a very fair *Inscription* or *Devise*) you may read these words in Letters of Gold.

*Sacram Paginam ex Concilii Tridentini præscripto quam emendatissimam divulgari mandavit.*

In Honor of *Sixtus Quintus*, that commanded the Holy Scripture to be most diligently and correctedly printed, according to the Prescript Form, set down by the Council of *Trent*, this Inscription is placed.

Quarta quæ sequitur Inscriptio ingentem indicat curam, verè Pontificiam, quam Sixtus 5. toto suscepit conatu pro Bibliis vulgatæ editionis emendandis, & imprimendis juxta Concilii Tridentini præscriptum. Quæ in re præstanda tot ac tantos die nocteque perpeffus est labores, quantis unquâ

*This Inscription* (as *Angelus Rocha* expoundeth it) *is the fourth Inscription in the Vatican, set there for an everlasting Monument of that wonderful and truly Apostolical care, which Sixtus Quintus took, in the Printing and Correcting of the Vulgar Bibles, according to the prescript form of the Council of Trent; whereunto he bent all his endeavors, and imployed the strength of his Wit and Understanding: And, as I verily am perswaded, such and so great were his Pains, both by Day and Night, that they cannot be sufficiently recounted of any Man. I was well acquainted with his Labors in this kind:*

kind: I have oftentimes observed them with a very diligent eye, wondring with myself, how he could endure it. For, he read over every word of the Bible before the Books were printed, (although he were daily pressed with all the weighry business of the whole Christian World, and did effect many Godly, Heroical, and Pontifical Acts). So then, he diligently perused and corrected every Page of the Holy Bible: So as every Book thereof might be read, according to a Decree of the Council of Trent, with all his parts, as they have been usually read heretofore in the Catholick Church, and are at this present contained in the old Vulgar Latine Bible.

Neither was this sufficient. To shew his worthy pains, when the Bibles, thus by his care and diligence amended, were newly printed, he reviewed them Sheet by Sheet, that he might be sure to have them well and faithfully printed, before their coming abroad into the World: Which thing is plainly declared unto us by this Inscription following.

eiusdem Concilii Decretum cum omnibus suis partibus legantur, prout in Ecclesia Catholica legi consueverunt, & in veteri vulgata Latina Editione habentur. Nec eo contentus, universa item Biblia sic emendata, & recenter impressa de integro perlegit, ut omnia fideliter recognita in lucem prodirent. Quam rem *Inscriptio*, quæ infra legitur, apertis hinc verbis breviter patefacit, *Ang. Roccha, Bibliotheca Vaticana*, pag. 229.

verbis explicare nemo posset, ut mihi persuadeo, qui hujus generis labores re ipsa videns non semel tanquam oculatus testis obstupui. Univerſa enim Biblia, antequam prælo committerentur, ad verbum perlegit, etiamſi quotidie in omnes totius Chriſtiani orbis curas, & graviffimas quidem totus incumberet, & in dies ſingulos, res ſane pias, & heroicas, ac Pontifice dignas produceret. Sacroſanctam igitur paginam perlegit univerſam, & emendavit: Atque ita, ut omnes Sacri Codices, juxta

Y

Now,

<sup>b</sup> *Biblia priora quæ Sixtus ediderat—ipse met Sixtus sub incudem revocare, & accuratius recognoscere decreverat; offensus mendarum quæ irreperant multitudine. Quam tamen cogitationem suam præpropere morte abreptus reipsa perficere non potuit. Quod ergo Sixti consilium imperfectum mansit, tandem Clemens Octavus perfecit; & mentem voluntatemque Sixti ad rem contulit; recognitis illis Sixtinis Bibliis, quæ causa, cur & Sixti nomen præscriptum gerant in hunc modum: Biblia Sacra vulgatæ Editionis Sixti Quint. Pontificis Maximi jussu recognita atque edita.*

Now, what can be said more to this purpose? Shall we, notwithstanding all this that hath been spoken by *Sixtus* for himself, or by *Angelus* for *Sixtus*, and confirmed by an elegant *Inscription* in the *Vatican*, which thousands can witness to be true, say, as *Baldamine* the Jesuit doth? that the Bible was begun to be printed, but never finished? or as *Gresser*, and divers other learned Papists do? that <sup>b</sup> *Sixtus Quintus* being very much offended, with such a number of faults as he found in the Bibles, was fully purposed to go over the Bible once again, and to have it printed more circumspectly and carefully? Being thus well minded, suddenly he dies before he could accomplish his desires, and perfect the Work. So then, what *Sixtus* intended, but could not bring to pass, *Clement the Eighth* hath since that time fully finished, effecting that which *Sixtus* so much desired, to wit, the *Recognition and Revision* of his Bibles. And this is the cause, why they are called *Sixtus's Bibles* to this day; as is further manifested in the *Title Page*. The Holy Bible of the *Vulgar Edition*, by *Sixtus Quintus's*, Chief Bishop [and Pope of Rome] Authority, Revised and Reprinted.

In these words of the *Jesuit*, we have many loud and lewd Lyes; as I should think, under correction of others. First, I would fain know of the *Jesuit*, whether there be any one Typographical Fault in all the Bible, from *Genesis* unto the *Apocalypses*, which is not <sup>e</sup> carefully amended, either by *Sixtus* himself, or some other; sometimes by the Pen, if the Correction were not great, sometimes with passing on of whole words; And a very laborious Work it was, no doubt, to go over so many thousand Bibles as were then printed. I have seen four or five, and they are all in like sort very exactly mended; I have noted the places in my <sup>d</sup> Preface to my *Book of the Wars*. If this be true, what madness then is it, to say, that he found such a multitude of Faults, that there was no remedy left, but to Revise and Reprint the Book again?

Yet welfare another <sup>e</sup> learned Jesuit that had been at *Rome*, and heard the Case disputed, who ingenuously confessed unto me upon occasion of Conference, that this Bible of *Sixtus* was in truth printed fully according unto *Sixtus* mind, that he was a resolute Pope, and withal, a man, full

<sup>e</sup> To go over many thousand Copies, and to mend the Bibles in 26 places, either by pasting on words printed, or else correcting them with the Pen, is an argument of very exact care; the like I suppose cannot be shewed again.

<sup>d</sup> Index locorum manu ipsius Sixti, vel aliorum post impressionem correctorum.

<sup>e</sup> Dr. Norrice, the Italian Doctor, told me so, conferring with him in Bocardo at Oxford.

of Passion and Stomach, and therefore subject unto Error and Misunderstanding; that he intended to have decreed these Bibles, and no other, to be authentical Copies: From which there should be no Appeal, no varying or change, in Sentence, Word, Syllable, Letter, or Accent. Which Decree, if it had been ratified, as it was resolved upon; then this mischief would have ensued; that the Pope, which is Supreme Judge of all Controversies, might have erred judicially in a matter of Faith; which if it be once granted, then farewell Popery: But Almighty God being merciful to the Church, in preserving the visible Head thereof from all danger of erring, to the utter overthrow of his Church, against which the Gates of Hell shall never be able to prevail, took the good Pope *Sixtus* out of this World, in a bad mind. But this excuse of a prompt and ready Doctor of their side, will not serve; no more than the former: For *Sixtus* the Fifth lived to see the printing of his <sup>a</sup> Bibles fully ended; his Declaration or De-

<sup>a</sup> Ad laudem igitur & gloriam omnipotentis Dei—

statuimus ac declaramus, eam vulgatam sacrae paginae— editionem censendam esse hanc ipsam, quam nunc, prout optime fieri potuit emendatam, & in Vaticana Typographia impressam— legendam evulgamus. *Vide supra.*

cree for authorizing of them was made; the Bull extant; the Cardinals liked well of it; the Church approved it; and all Men applauded it; the Books were sent into most parts of Christendom; there were brought divers Copies into *England*: And therefore, in no wise it may be said with our Doctor, that *Sixtus* would have decreed some such matter, but was prevented, partly by death, but chiefly by Gods especial Providence. Doctor *Bishop*, to excuse the matter, acknowledgeth the Decree; but withal affirmeth, that he decreed it as a private Doctor, not as Pope. But I have heard it acknowledged by <sup>b</sup> another of riper Judgment, that the Bible was indeed printed, and the Bull provided, but never proclaimed; as with us it may so happen, that a Proclamation may be printed, and staid before it be sent abroad, by the Wisdom of the Council. This Answer, though it be more probable, yet it is easily avoided, because both *Bull* and *Bibles* are in many Mens hands: And it is more than probable, that if they had any such meaning, they wanted not means, nor opportunity to have staid it before the coming forth. For

<sup>b</sup> Dr. Bagshaw,  
in a private  
Conference at  
the Three  
Golden Anchors  
near Newgate-  
Market.

if *Sixtus* had willed the revocation of the Bibles, and retraction of the Bull, how cometh it to pass, that there are so many Copies in *England*, *Germany*, and other Countries? For before the coming forth of *Clement's* Bibles, who ever heard of any countermand, from either *Sixtus* the Fifth, *Gregory* the Fourteenth, *Urban* the Seventh, or *Innocent* the Ninth, to the contrary? Yet methinks, of so many Popes, (though of short continuance in their Popedom) one or other might within the space of two or three years, have recalled them, as *Clement* doth, *Sub pœna majoris Excommunicationis*. Therefore, in my opinion, <sup>c</sup> Mr. B. a chief Man amongst them, is the truest of all others: For, though he seem to shift the matter, as others do, by affirming the Bible of *Sixtus* to be misprinted, and scarce agreeable with the Copy which he sent to be printed; yet admitting this to be his, for his part, he doth give more credit to this later of *Clement* the Eighth, than to the former of *Sixtus* the Fifth; an opinion which is to be embraced by all, both Protestants and Papists, *Contra omnes gentes*. If it be so, saith the <sup>d</sup> Jesuit, that you think the later Bible

<sup>c</sup> Talking with him at the Clinke.

<sup>d</sup> Si tam magnificè de Clementis editio-

to

so be the truer, and speak so well of it, why then do you rail and rave against both the Popes, and fare as if you were mad? My Answer is easily framed; I am not mad, (as \* the blessed Apostle sometimes said unto Festus upon the like occasion) but I speak the words of truth and soberness. Neither was it ever thought to be the trick of a Flatterer, to call *scapham, scapham*; but rather the clean contrary: A Vertue always needful, if it be joyned with Discretion. But why did I challenge both Popes of gross folly, and ridiculous dissonancy and difference? My Reason was plain: First, for Sixtus, it was exceeding great folly to pronounce his Sentence, *tantum ex tripode*; binding his Successors, and all the World besides to his Bible: Which by the very sight of the Marginal Notes in the *Lozan Bible*, or the Annotations of *Lucas Brungenfis* in the later end of them, were the worst of all others. For, notwithstanding the *Hebrew, Chaldee, Greek, and sundry good Manuscripts*, what hath he done else, but as it is in the Book of the *Preacher*, set the servants on horseback, and made the Princes to go on foot: Or rather lamed them for ever walking abroad,

ne sentis; cur paulo post duos hosce Pontifices immanissimis convitiis proscindis ac lancinas? Cur Bacchæ instar sic furia & baccharis? O ridendam discrepantiam & crassam stultitiam Pontificum Romano-rum, *Gresf. Ib. p. 1060.*  
\* Acts 26. 25.  
\* Quomodo non crassus, vel potius crassissimus Syco-phanta es, *Ib. p. 1060.*

*Ecclesiast. 7. 10.*



by taking the worse reading into the Text, and banishing the better, for ever (as he thought) coming into the Text or Margent. But *homo proponit, Deus disponit*: The Pope purposed, and God so disposed it, that within the compass of two years, the truer Reading was restored, and the false reversed, by the Judgment of a Pope altogether as Learned, but far more <sup>a</sup> modest than himself; his, though not immediate, yet within few years, Successor; Clement the Eighth. But albeit, he deserve great commendations, for <sup>b</sup> mending the Bibles according to the Originals, (a thing which no Pope before durst undertake, either because they have maintained this absurd Position, that the *Hebrew* and *Greek* should ever be corrected by the *Vulgar Latin*, rather than the *Latin* by it; or else, because they <sup>c</sup> would not give any distaste, offence, or grievance unto the common sort, which had been of a long time wedded to these Errors). Yet certainly, it was no very wise part

<sup>a</sup> Sixtus is resolute for his Bible, that it is most exquisitely done, and to be followed; ne minima quidem participula mutata, addita vel detracta. In the Preface to the Clement Bibles, we read these words; Accipe, Christiane Lector, — veterem ac vulgatam S. Scripturæ Editionem, quanta fieri potuit diligentia castigatam: Quam quidem sicut

omnibus pueris absolutam, pro humana imbecillitate affirmare difficile est; ita cæteris omnibus, quæ ad hanc usque diem prodierunt, emendatiorem parvioremque esse minime dubitandum. <sup>b</sup> He hath corrected the *Vulgar Bible* in above 2000 places, according to the *Hebrew* and *Greek*, when the contrary reading was established by Sixtus 5. <sup>c</sup> Ad offensionem populorum vitandam,

in him, to cloak his Correction of these gross Errors and Absurdities, under the pretence of mending <sup>d</sup> the Faults which had escaped the Press, in the printing of *Sixtus's* Bibles. And to colour this untruth the better, all is said to be done <sup>e</sup> by *Sixtus Quintus's* Authority & Procurement; a Matter as apparently untrue, as any thing can be in the World: For, if *Sixtus* did ever will that any such thing should be done, where is the Warrant to be seen? Did he know that some of his Bibles were dispersed abroad? why then did he not recal them by some publick Edict? If he did not know it, then was he very much to be blamed, for so negligent keeping of so great a *Depositum* committed to his charge: But whether he did or no, if it were not done with his Privity, Authority, and Approbation, what then makes that glorious *Inscription in the Vatican*? which will remain as a perpetual shame of *Sixtus*, or *Clement*, or both.

Thus, I trust, the Jesuit will press this Point no further, to the discredit of both their Popes: For *Henten* and the *Lovan* Bibles (because *R. Stephan* and his Edition is now disliked by the Papists, not so much for the

Text,

<sup>d</sup> Animadvertens non pauca præli vitio irrepsisse quæ iterata diligentia indigere viderentur, *Præf. in Bibl. Clem.*

<sup>e</sup> Biblia Sacra vulgatæ Editionis Sixti 5. Pontificis Max. jussu recognita atque edita *Romæ—1592.*

<sup>a</sup> Et Hentenii  
& Lovanien-  
fium laborem  
& industriam  
fufpicimus,  
laudamus &  
admiramur;  
interim id,  
quod absoluti-  
us & perfecti-  
us est, ante-  
ponimus, *Gre-  
gor. Ib. p. 1059.*

<sup>b</sup> Sacrarum li-  
terarum ulti-  
ma & authen-  
tica emacula-  
tis, & recog-  
nitio primario  
pertinet ad Se-  
dem Apoftoli-  
cam: Non ad  
ullas alias,  
quantumvis  
celebres, & to-  
to Chriftiano  
orbe decanta-  
tas Academias,  
&c. *Ib. p. 1059.*

Text, as for his Marginal Observa-  
tions) the Jesuit <sup>a</sup> cannot but com-  
mend their Industry, though he do in  
no wise approve of their Bibles.  
Why so? because the better is to be  
approved before the worse; the later  
before the former; that of *Clement*,  
before these of *Henten*, or the *Lo-  
vans*: <sup>b</sup> And for that the Correction  
and Emendation of the Bibles, doth  
principally belong unto the Aposto-  
lick See, and not unto any other,  
though never so famous, and re-  
nowned Universities throughout the  
World.

In these words are contained two  
Points; the first, that the better is to  
be preferred before the worse, which  
I think every Man will confess to be  
most true: The second, that the care  
of Mending and Correcting the Bi-  
bles, doth principally belong unto  
the See Apostolical; which I think  
no understanding Papist will ever  
grant, when he shall consider how  
fouly they have missed, both of them;  
*Sixtus*, of rashness, in allowing that  
for good, which was bad: *Clement*,  
of negligence, in mending some few  
places which were bad, though he  
left many thousand places unamend-  
ed; which by the same Rule of Rea-  
son,

son, (because they are otherwise found in the Originals) might very well at the same time, with one labor, have been corrected. For, although the Cardinals, with most of the <sup>a</sup> Learned of their side, have mainly stood upon this Point, that the Bibles, though faulty through error of the Scribe, or rashness of the Printer, or likeness of Words or Letters, be not to be corrected; as well <sup>b</sup> *Ad offensionem populorum vitandam*, for fear of offence, as in regard of the number of them, which is but small: Yet with a *non obstante*, Pope Clement hath, upon the sight of the *Lovan Bibles*, with the Marginal Annotations, (containing for the most part the better reading) mended without fear of any Man, or scruple of Conscience, not so few as two thousand places. And because <sup>c</sup> *Isid. Clarius* hath noted eight thousand places erroneous in the Vulgar Bible; the *Divines of Lovan*, and *Jo. Benedictus* have observed above twice as many differences, from the Original *Hebrew* and *Greek* Fountains: If *Paulus Quintus*, the now Pope, will take the pains to reform these also;

<sup>a</sup> In hac pervulgata lectione, sicut nonnulla consulto immutata; ita etiam alia, quæ mutanda videbantur, consulto immutata relicta sunt: Tum quod ita faciendum esse ad offensionem populorum vitandam S. Hier. non semel admonuit; tum quod facill, &c. Præf. ad Bibl. Clem.  
<sup>b</sup> Quam sit vitanda omnis novitas etiam in Translationibus, declarat vel cucurbita Ionæ à D. Hieronymo versâ in hederam; ut alias rationes gravissimas omittam, Leon. Less. de Antichristo, p. 129. Sum-

ma cura (Pontif. Rom.) ut nihil in ea innovetur, nihil reputetur, lb. 130. <sup>c</sup> In Præf. Bibliorum,

in

Merito cæ-  
teris antefer-  
tur. Nam &  
verborum te-  
nacios, & per-  
spicuitate sen-  
tentia clarior  
est, S. Isidor.  
li. 6. Etym. c. 5.

Mentitur dein-  
ceps Calvinista,  
vitiosum esse  
in Editione  
Clementis il-  
lud Genesios  
tertio *Ipsa*, pro  
*Ipsæ*, Grotius.  
p. 1060.

in my judgment, he shall do a work  
very acceptable unto the whole Chri-  
stian World; both Protestant and Pa-  
pist: For, I am of S. *Isidors* mind, that  
this Translation, be it *Hieroms*, or  
whose it will for me, is (where it  
doth not differ from the *Hebrew*)  
d worthily to be preferred before all  
others, for the due reading of the  
Words, and clearness of the Sen-  
tences. But to conclude, take it as  
now it is, and hath for many hundred  
years so remained: I say of the Inter-  
preter, as sometimes one said of *Ori-  
gen*, *Ubi bene, nemo melius; ubi male,  
nemo pejus*: It is the best, and the  
worst, Translation that ever I saw.

You have heard the Jesuits Ob-  
jections against my Preface; you see  
how weakly and wickedly he doth  
go about to justify their two Popes:  
Let us now descend unto some parti-  
cular exceptions, which he hath ta-  
ken unto my Book.

*First*, You lie, saith he, (for that is  
his ordinary Language) *in that you  
say, that the reading of ipsa, she, for  
ipse, he, shall bruise thy head, is false:  
It is the truer reading.*

Here I pray observe, that this Fel-  
low, which talks so much of lying,  
is taking tripping himself in the very  
words.

words. I said not, that the reading of *ipsa* for *ipse*, was vitious and faulty (though I might say it with a very safe Conscience): <sup>a</sup> But that amongst many slips of *Clement*, and words which have escaped his Correction, this is one, which yet remaineth uncorrected; whereas it should have been mended with the first, by the same reason that he hath mended all the rest.

This is the Point that I press so hard: Let them express their meanings about this matter clearly, and frame their Answers accordingly. But because the *Jesuit* will needs inforce me to prove it to be the worser reading, I will shape him a convenient Answer. First, the *Hebrew*, *Chaldee*, *Greek*, and <sup>b</sup> some *Manuscripts*, are clear on our sides: Secondly, almost all the Fathers do read, *ipse*, by the Testimony of one of their <sup>c</sup> best Writers, better conversant by odds than *Gretser*, or any of his Sect, in the reading of the Bibles. Thirdly, and lastly, *Hierom* himself, whose Edition this is said to be, prefers this reading before all others, with <sup>a</sup> a *melius habet in Hebræo*; *It is better rendred out of the Hebrew*; *He shall break thine head, and thou shalt bruise*  
his

<sup>a</sup> Superfluit adhuc multo plura corrigenda, veluti illud, Genes. 3. ubi legitur *ipsa* pro *ipse*.

See before, part 2. pag. 84.

<sup>b</sup> 2 Mss. See the *Lovan Bibles*.

<sup>c</sup> Luc. Brugen.

<sup>a</sup> Melius in Hebræo, ipse conteret caput tuum, & tu conteres ejus calcaneum: Quia

& nostri gressus præpediuntur à colubro, & dominus conteret Sathanam sub pedibus nostris velociter,

*Hier. in Hebr. super Gen. Questionibus.*

*Lucas Brugensis, Annot. i.*

*his heel: Because, as that holy Father saith, both our steps are hindered or letted by the Serpent; and the Lord shall quickly tread down Sathan under our feet.*

If this be true, as *Lucas Brugensis* reporteth it to be so, how much to blame have your Men been, some of them in translating the Greek αὐτός, others, the Hebrew, *Hu, ipsa, she?*

*Objection.*

*Mentitur iterum, decem ad minus sententias temerè insertas in uno libro Proverbiorum Salomonis expungendas esse, Gress. lb. pag. 106a.*

Secondly, *It is a lye, to say, there are ten Sentences at least thrust in violently into one only Book of Solomon, called the Proverbs; which are to be thrust out again.*

*Answer.*

If either the Vulgar Translation be Saint *Hieroms*, or done according unto the *Hebrew*; or lastly, if *Clement* had observed the like order here, as else-where in the Bible, to blot such Sentences out of the Bible, as are not found in the Original *Hebrew* and *Greek*; then happily I should have been found to be no Lye: For, I can shew,

shew, not only ten, but almost twice ten Sentences, which have crept in to the Text of *S. Hierome*, either by ignorance, or stealth; which neither are in the *Hebrew*, *Chaldee*, nor (to speak of some of them) in the *Greek* of the *Septuagint*, or the *Latin* of *S. Hierom*, according as it is set forth in the *King's Bibles*, by *Arias Montanus*; a Man, that for his sincere and upright dealing about the *King's Bible*, procured unto himself much hatred and ill will. Inasmuch, that he was constrained to write an *Apology* of set purpose, for to procure his integrity (wherein is contained a full satisfaction to all his *Adversaries* *Objections*, and the whole *History* of his troubles; the beginning, success, and progress of that costly Work) written in the *Spanish Tongue*, never yet printed. The Copy was found at the surprize of *Cales*: And by Gods providence lighting into the hands of a very bountiful and studious Doctor, as any we have of his means in the *University*, (neither to flatter him, nor dispraise others) was by him laid up in our rich Cabinet, amongst other Jewels of the like price.

But not to hold the *Jesuit* long in suspense,

Mr. Dr. Ryces,  
the Warden of  
New-College.



suspence, because I know he will not believe a Protestant, (so distrustful is he grown) with (much less without) sufficient proofs; seeing (like a true Lawyer) with him, *idem est non esse, & non apparere*, he believes no more than he sees, coming in still with his *Nisi videro*; I will rehearse the Sentences that are yet found uncorrected, or rather added heretofore unto the Vulgar Bible without sufficient warrant, in order as they lie.

*The 1 Sentence, Prov. 4. 27.*

**V**ias enim quæ  
à dextris sunt,  
novit Domi-  
nus: Perversæ  
verò sunt quæ  
à sinistris sunt.  
Ipse autem re-  
ctos faciet cur-  
sus tuos: Iti-  
nera autem  
tua in pace  
perducat. —  
*R. H. C. in Mss.  
autem & G.  
leguntur, atque  
in B. exponun-  
tur.*

Bow thou not to the right side; nor to the left side, turn away thy foot from yuell: For the Lord knoweth the ways that been at the right side, but the ways been wayward, that been at the left side. Forsooth, he shall make thy goings rightfull, and thy ways shall be brought forth in peace.

*This Sentence is not in the Hebrew, Chaldee, or the Latin Translation of S. Hierom: In the King of Spain's Bibles it is in the Greek, and Manuscripts; and expounded by B. as the Marginal Note in the Lovan Bibles doth declare.*

*The*

*The 2 Sentence, Prov. 6. 11.*

Forsooth, if thou art not slow, thy ripe Gorn shall come as a Well, and neediness shall flee far from thee.

*This is not in the Kings Bibles, nor in the Hebrew, Chaldee or Greek: Yet in some Greek Copies, B. and the Manuscripts, it is read.*

*The 3 Sentence, Prov. 10. 4.*

Forsooth, he that enforceth to get aught with leasings, feedeth winds: Soothly the same Man sueth Birds flying.

*This is not in 17 Manuscripts, the Hebrew, Chaldee or Greek; nor (which the Lovans donegligently sometimes, sometimes craftily omit) in the King's Bibles: It is likewise omitted by divers antient and approved good Writers. See \* Lucas Brugensis learned Observations.*

*The 4 Sentence, Prov. 12. 11.*

He that is soft or easie, liveth in temperances, and in his monestings he forsaketh despisings.

*Not to be found in 25 Manuscripts, the Kings Bibles, Hebrew or Chaldee, but only in the Greek. See Lucas Brugensis: He observes that the best Latin Copies leave it out, and the rest have it, but very corruptly; as it*

Z

*appeareth*

Si verò impi-  
ger fueris, ve-  
niet ut fons  
messis tua, &  
egestas longe  
fugiet à te—  
R. H. C. G. ve-  
rum à Mss. B.  
& G. g non  
omittitur.

Qui nititur  
mendaciis, hic  
pascit ventos:  
Idem autem  
ipse sequitur  
aves volantes.—  
17 Mss. H. C.  
G. g. N.

\* Annot. 176;

Qui suavis est  
in vini mode-  
rationibus, in  
suis monitioni-  
bus relinquit  
contumeliam.  
—25 Mss. R.  
H. C. g. N.

appeareth by the old English Translation.

*The 3 Sentence, Prov. 13. 13.*

Deceitful Souls do wander up and down in their Sins : But Just Men are full of pity and Mercy.

*This verse is not extant in 26 Manuscripts, the Kings Bibles, Hebrew or Chaldee : Some Latin, and a few Greek Copies have them ; but of the two old English Bibles Manuscripts, they are neither in the one nor in the other.*

*The 6 Sentence, Prov. 14. 15.*

In a deceitful Son there will be no goodness : But a wise Servants deeds shall prosper, and his way shall be plain.

*Not to be found in 26 Manuscripts, the Kings Bibles, B. Hebrew, Chaldee or Greek : Unless happily in some Books it be in another place. Both the old English Translations want them.*

*The 7 Sentence, Prov. 14. 21.*

He that believeth in the Lord, loveth Mercy.

*Wanting in four Manuscripts, the Kings Bibles, Hebrew and Chaldee. Found in the Greek, but otherwise than in the Latin.*

*Animæ dolosæ errant in peccatis: Justi autem misericordes sunt & miserentur. 26 Mss. R. H. C. Versum istum Mss. quedam Latina, & Codices quidam græci habent, &c.*

*Filius doloso nihil erit boni: Servo autem sapienti prosperi erunt actus, & dirigetur via ejus.*

*24 Mss. R. B. H. C. G. Sententiam istam legunt cum Græcis Latini quidam Codices proxime post 13. superioris capitis versum.*

*Qui credit in Domino misericordiam diligit. 4 Mss. R. H. C. In Codicibus autem Græcis subjungitur versui proximo hæc verba, &c.*

*The*

*The 8 Sentence, Prov. 15. 5.*

Most Vertue shall be in plenteous Rightfulness: But the thoughts of wicked Men shall be drawn up by the root.

*Not extant in 12 Manuscripts, the Kings Bibles, the Hebrew, and the Chaldee: It is in the Greek Copies.*

*The 9 Sentence, Prov. 15. 27.*

Sins been purged by mercy and feith: Each man boweth away from evil, by the drede of the Lord.

*These words do belong unto the 6 verse of the 16 Chapter: They are not in this place found in 16 Manuscripts, the Kings Bibles, the Hebrew, nor Chaldee.*

*legitur: à Latinis autem, Hebræis & Chaldeis, capite proxime sequenti.*

In abundantia iustitia virtus maxima est: Cogitationes autem impiorum eradicabuntur.——

12 Mss. R. H. C. Additur autem libris G.

Per misericordiam & fidem purgantur peccata: Per timorem autem Domini declinat omnis à malo.——

16 Mss. R. H. C. versus iste à Græcis quidem hoc loco

*The 10 Sentence, Prov. 16. 5.*

The beginning of good way, is to do rightfulness: Forsooth it is more acceptable anentis God, than to offer sacrifices.

Initium viæ bonæ, facere iustitiam: Accepta est autem apud Deum magis, quam immo-

lare hostias. 12 Mss. R. H. C. Legitur autem in Codicibus, G.

*In 12 Manuscripts, the Kings Bibles, Hebrew and Chaldee, there are no such words, but only in the Greek.*

Thus, I trust, the indifferent Reader, and *Gretser* himself, will now be persuaded, that there are ten Sentences rashly inserted into the Vulgar Bible; and thence to be removed, if either we follow *S. Hierom*, the *Originals*, or *Manuscripts*, if he will tie himself to his own Rule. For, as he hath been bold to blot two Sentences out of the Book of the *Proverbs*; the first, *Proverbs* 7. 1. because it was not in 14 *Manuscripts*, the *Hebrew* and *Chaldee*, although it were in the *Greek*: The second, *Proverbs* 9. 18. because it was neither found in any of the former Books, nor in the *Greek*: So, I should think, by the same Reason, that as these ten Sentences have unadvisedly and rashly crept in; with good advice and deliberation, they are to be removed out of the Text again. Which when his Holiness shall go about to do, as there is great likelihood, because the Ice is already broken by *Clement* the Eighth; I shall desire him to remember eight other Sentences, which I have thought good frankly and freely to bestow upon the *Jesuit*, because I would be believed of him another time.

*The 1 Sentence besides the former,*  
Prov. 17. 16.

He that maketh his House high, seeketh falling; and he that escheweth to learn, shall fall to evils.

See the Reasons of this in *Lucas Brugensis*: Of this, and the rest in the Margent.

Qui altam facit domum suam, querit ruinam: Et qui evitat discere incidet in mala.—25 Mfs. R. H. C. Q. N.

*The 2 Sentence, Prov. 18. 9.*

Dread casteth down a slow man, forsooth the Souls of Men, turned into Womens conditions, shall have hunger.

*This Verse would be looked unto: For it comes in violently, by way of intrusion, thrusting out the right Tenant, as it were, the Hebrew Text, as I have noted in the Margent.*

Pigrum deiecit timor: Animæ autem effeminatorum esuriunt.—20 Mfs. R. H. C. In Codicibus G. ver- sus iste hoc loco legitur: Atque is qui præcedit omittitur.

*The 3 Sentence, Prov. 18. 22.*

He that putteth away a good Woman, putteth away good; but he that holdeth a Vowtrefs, is a fool and unwise.

Qui expellit mulierem bonam, expellit bonum: Qui autem tenet adulteram, stultus est & insipiens.—16 Mfs. R. H. C.

*The 4 Sentence, Prov. 22. 9.*

He that giveth Gifts, shall get Victory and Honor: Forsooth he taketh away the Soul of the Takers.

*nam autem aufert accipientium. 17 Mfs. R. H. C. Agnoscitur au- tem à Codicibus, G.*

Victoriam & honorem acquireret qui dat munera: Ani-

*The 5 Sentence, Prov. 25. 10.*

Gratia & amicitia liberant, quas tibi servare ne exprobrabilis fias,— 16 *Mss. R. H. C. desumptus est à Gr. versiculus iste.*

Grace and Friendship deliveren :  
The which keep thou to thee, that  
thou be not made reprovab.

*The 6 Sentence, Prov. 25. 20.*

Sicut tineæ vestimento, & vermis ligno: Ita tristitia viri nocet cordi.— 10 *Mss. R. H. q. N.*

As a moath noieth a cloth, and a  
Worm a Tree; so the sorrow of a  
Man noieth the heart.

*The 7 Sentence, Prov. 27. 21.*

Cor iniqui inquit mala: Cor autem rectum inquit scientiam.— 16 *Mss. R. H. C. G. legitur autem in G. q.*

The heart of a wicked man outseeketh evils: But a rightful heart seeketh out kunning.

*The 8 and last Sentence, Prov.*

*29. 27.*

Verbum custodiens filius, extra perditionem erit. 14 *Mss. R. H. C. G. legitur autem in G. q.*

A Son keeping word, shall be out of perdition.

*The 3 Objection.*

Mentitur tertio; decem millia verborum in utroque Testamento à Græcis & Hebraicis fontibus, & à Chaldaico Paraphrasæ dissidentia, & à Clemente retenta; adhuc corrigenda & emaculanda superesse, *Greif. Ib. p. 1060.*

Thirdly, *He lies, to say, that there are ten thousand words in the Bible of Clement, which differ from the Original Hebrew and Greek, and the Chaldee Paraphrase, which ought to be corrected and amended.*

*An-*

*Answer.*

I cannot say precisely, that there are just ten thousand Words dissenting from the Originals, observed by the *Lovans* in their Marginal Annotations: But this I can say, that if there be not just so many, there want very few, or rather none at all; which, but that they would make the Book to swell, and be too tedious, I would particularly set down. And if Pope *Clement's* fancy had not over-ruled his Affection, doubtless he would have corrected these Errors, as well as the former; some of them being no less palpable, and more dangerous.

The 4 Objection.

*He lyes, if he say, that these ten thousand differences were noted heretofore by the Lovanists, in their Marginal Annotations.*

*Answer.*

I would *Gretser* would dare to joyn issue with me upon that Point. Although the number be too great, by many thousands, to be found in any Bible; much less in that, which is done by Supreme Authority of the highest Judge: Yet I will not bate him an ace; it is a matter of Fact, easily proved; or disproved, by Col-

Mentitur quarto, hæc verborum dena millia à Lovanensibus in notis marginalibus jampridem fuisse annotata, *Gretsf. Ib.* p. 1060.



lation of the Books : Which if I had not done already, by comparing the Bible of *Clement* with the *Lovan* Annotations, no less carefully, than I did the former of *Sixtus* with *Clements*, I would not presume so far upon the *Jesuit*. But a Man may see his great Skill and Knowledge in the *Lovan Bibles* : He demands of me, in what place I do find, that the *Divines of Lovan* do professedly note, that all those divers Readings by them observed in the Margin, do consent with, as those in the Text do dissent from, the Originals. I say, I find it in the Preface or Advertisement to the Reader concerning their Bibles ; <sup>b</sup> *Quid in hac Bibliorum editione sit observandum* : Where you may learn, that *H.* in the Margent, shews a kind of Conformity and nearness with the *Hebrew* Language ; *G.* with the *Greek* ; *C.* with the *Chaldee* Paraphrase. But, in all those places which I speak of, (for I name not all in general) you shall find these Letters ; which I perceive the *Jesuit* doth not very well understand : For, else the Question were easily answered by himself. Again, is it not a very proper Question that he asks, <sup>b</sup> whether *Clement* the Eighth, took none

<sup>a</sup> Ubi professi  
sunt Theologi  
Lovanien.  
omnes illas va-  
rias lectiones,  
quas ad oram  
attexuerant,  
esse Græcis &  
Hebraicis fon-  
tibus consenta-  
neas ; illas ve-  
rò voces quæ  
in Textu e-  
rant, ab He-  
braicis & Græ-  
cis fontibus  
dissentire ?  
*Greef. Append.*  
*2. ad l. 2. Card.*  
*Bellar. p. 1060.*  
<sup>b</sup> In the Pre-  
face to the  
*Lovan Bibles.*

<sup>b</sup> Deinde num  
Clemens nul-

none of those Marginal Annotations into the Text, changing the worse for the better? when the Title, Argument, and Subject of my Book, is to prove, that his Holiness, with his dear Brethren the Cardinals, appointed for Over-seers of the Bibles, did nothing else in the World, but take the Marginal Notes into the Text where they pleased, and not otherwise; choosing one, and omitting five: A Work which needed not so many years, and so many Popes; for it might very well have been done within the space of twenty four hours, by two or three Men. And therefore, where he bids me take my Eyes in my Hands, and view the places a little better, and tell him, whether *Clement* hath not plaid the part of an honest Man, in freeing so many Chiliads of Words, as had for a long time wrongfully been banished from the Text; I shall intreat him hereafter, to forbear such foolish Questions. There is never a line in all my Book, which doth not directly satisfy his demand: There is neither Preface, nor Epilogue, wherein, if I have not directly said, yet I have secretly intimated, as much, to the great commendations of *Clement* the Eighth,

lam penitus lectionem à Lovaniensibus in margine signatam, in contextum recepit? Quæso, iustra diligentius Biblia Clementis, & Lovaniensium: Et vide an ex fictitiis illis tuis decem vocabulorum chiliadibus, non inventurus sis plurimas dictiones Textu à Pontifice donatas, lb.

<sup>c</sup> Bellum Papale—ubi mirifica industria Clementis & Cardinalium super castigationem Bibliorum deputatorum notas duntaxat marginales Lovaniensium in Textum assumendo clarè demonstratur. Auctore *Tho. James.*

Eighth, if he had as thoroughly ended, as he had happily begun, so commendable a Work; little regarding what *Bellarmino*, or *Stapleton*, or *Sixtus*, or any of them had said, or any Custom or *Tenet* of theirs to the contrary.

His last Conclusion, which he brings for my certain Confusion, is grounded on this of mine; <sup>d</sup> that because *Hierome* was (by confession of all Men) most skilful in the *Hebrew* Tongue, therefore it is probable, that this Translation, so far differing from the Original, cannot be *S. Hieroms*. He turns the edge of the Argument upon me, thus: *If Hierom were so skilful in the Languages, then you should content your self with his Translation, as much as is known, and confessed to be his; as the Psalms of David*: But you content not your self with this Translation, but frame as many Men, so many Bibles. Therefore, it seems, that you do not hold *Hierom* for so great a Linguist, or so exact a Translator. And thence it is, that *Junius* and *Tremelius* Bibles are read; and that which is without all doubt, or peradventures, clearly to be proved his by way of Demonstration, is neglected, and laid aside.

Surely,

<sup>a</sup> Si iudicio  
Novatorum  
D. Hieronymus  
linguæ Hebraicæ  
fuit peritissimus;  
& exactissime  
Hebraico fonti  
versionem  
congruentem  
dedit; cur non  
sunt contenti  
translatione illa  
Psalterii,  
quæ inter opera  
D. Hier. existat,  
&c. Ib.  
pag. 1061.

Surely, the *Jesuits* Demonstrations, or Remonstrations, be very weak and bad, as you may perceive: He may be a good Rhetorician (for it is his Trade to make small things great); but for a good Logician no Man would take him, that should hear him argue thus. He saith, it is out of Controversie, that the Translation of the *Psalms*, among *Hierom's* Works, in the later end of the seventh Tome, was *Hierom's*; done by him, out of Hebrew into Latin. I am not ignorant, that *S. Augustine* in his 140 Epistle *Ad Audacem* seems to allude thereunto: And *S. Hierom* likewise, in his Epistle to *Sophronius*, doth directly affirm as much. But what then? Have not many Works been counterfeited in the Fathers names? and especially, in *S. Hierom's*, by the Testimony of him that should best know it; because he took most pains in reading, perusing and examining them? I mean, *Marianus Victor*: His Commentary upon the *Psalms* is called into question. And why may not this be questioned? seeing (for ought that I can perceive) there be not many written Copies to be found, and it is only thought to be his, and cited as his,  
by

Hoc illud esse  
creditur—&  
ita pro eo, a  
cunctis Hebra-  
icæ linguæ e-  
ruditis, &c.  
Mar. Victor.

by all that are skilled in the holy Tongue. But to grant it to be his, (because I would be loath to deny that, which the Learned of all hands do affirm) may it not be very much corrupted since the time that *Hierom* wrote it? Do we want Proofs of this? or rather, do we not abound in Examples? Take one for all: The *Vulgar Translation*, which is thought to be S. *Hieroms*, in the Judgment of any Vulgar Papist, hath it not been very much depraved? insomuch, that there was need of a Council to purge it: And so, may not this in like sort be corrupted? What warrant or assurance can *Gretser* give to the contrary?

But, admit it be S. *Hieroms*, well by him translated, the Translation well and carefully preserved: Yet, what of all this? Must I rest my Faith only upon his Credit, and tie my self close to his Edition? What reason hath the *Jesuit* to bind us Protestants, when the Papists are at liberty? or rather indeed, bound to follow another Translation of *Hieroms*: Which is printed with their Bibles; cited in Controversies; sung in their Churches; sanctified in their *Missals*, *Portesses*, and *Breviaries*; and approved of, both by Popes and Councils. Do

Part III. *A Defence of the Bellum Papale.* 349

Do they follow the best, trow ye, or no? or rather, do they not in this as in the rest, *Glande vesci, frugibus relictis? eat Acorns instead of Corn?*

<sup>a</sup> Drink puddle for sweet Water, that doth come from the clearest Fountain? Our Resolution and Judgment is, *Detur pulchriori*; ever to follow the best Translation, if there be any better than other.

<sup>a</sup> Aqua palustri, hoc est, doctrina turbida, magis quam limpida gaudentes. Leon. Coq. Exam. p. 459

We acknowledge *Hieroms* learning in the Tongues, and knowledge in all good Letters: But, that his one Translation should be the only Rule of our Faith, and over-rule all other Translations, that were before or since, is neither granted by us now, nor Saint *Augustine* in his time, nor allowed of by *S. Hierom* himself.

The last Answer of *Gretser*, which either is, or should be the best, falls out to be the worst of all; being neither sufficient in it self, nor satisfying to others. For, his main Conclusion, is this; *That the Vulgar Latin Bible, doth not so far dissent*

<sup>a</sup> Ut ad Calvinistæ delirium directe respondeam;—non—

tam dissentit ab Hebræis Fontibus; quam istorum fantasie, odio & livore excæcatæ, dissentire apparet: Et sicubi sit dissensus; dicam potius corruptum Textum Hebræum, quam Versioni inesse vitium: Et hoc dicam innixus Ecclesiæ, columnæ & firmamento veritatis, quæ hanc versionem ut authenticam, nullo prætextu repudiari finit, *Gretser*. p. 1061.

from

<sup>b</sup> Dicimus  
Vulgatam Editionem  
tante esse aucto-  
ritatis, ut non  
sit recurren-  
dum ad fontes  
Hebræos &  
Græcos, & for-  
tasse irrepsisse  
errores quos-  
dam in origi-  
nes, ut emen-  
dari potius de-  
beant per Vulgatam Editionem Ecclesiæ probatam, quam vulgata edi-  
tio emendari per eosdem, Leon. Coq. Præf. mon. Jac. R. pag. 379.  
Jure præfertur antiqua Editio Hebræis, & Græcis Exemplaribus; qui-  
bus fidelius, & diligentius à mendis præservata, Leon. Less. de Antiqui-  
tate, p. 133.

from the Hebrew Fountain, as is ima-  
gined by us, that are carried away with  
Passion, Hatred or Malice against it, or  
led by Fancy: But if happily it do differ  
and dissent from it, he will not stick to  
say, that the <sup>b</sup> Hebrew Text is rather  
corrupted, than the Translation any  
way faulty. And the ground of this his  
Assertion, is the Authority of the  
Church; which is the ground and pillar  
of Truth: Which hath commanded this  
Translation to be followed, as Authent-  
ical; and in no wise, upon any colour or  
pretence to be refused.

If a Man should ask him, which  
Translation it is, that the Council  
of Trent hath declared to be Authen-  
tical, (because he saith, *THIS Trans-  
lation, Hanc versionem*) it would  
trouble him sore to find it out; be-  
ing as hard to be found, as *Pla-  
to's Commonwealth*, or *Cicero's Ora-  
tor*.

For, the Fathers of Trent, the true  
God-fathers at the Christening of the  
*Vulgar Bible*, were a little too for-  
ward in this Point: For, against their

OWN

own Rules, (as the learned <sup>a</sup> Dean observes,) *they did baptize the Child, in matris utero*, in the Womb of their Mother the Church; for then it was not *in verum natura*, not extant. There were indeed many Copies of the Vulgar Translation, very different one from the other, before, and at the time of, that Assembly: Which, to take, and to say, (as *Gretser* doth) *this Translation* is that which we will stand to, amongst so many, they durst not. They took an order that it should be reformed, and before hand (very wisely we must imagin) gave its Authority, taking the clean contrary Course: For, they should first have reformed the Bibles, and then informed themselves and others, about the Authority and Precedence thereof. But since the time of that Council, is the Bible reformed or not? Have they found out *this Translation*? can they direct us unto it, and say, here it is? They cannot. If any Edition of the Vulgar Bibles, amongst fifty or three score several Impressions, set forth by divers Men, might challenge this benefit, I should think *Sixtus's Bibles* should have it *de jure*; for he took great pains in reforming it himself, authorized by the Coun-

<sup>a</sup> *Hæc antequam probata per Synodum Tridentinam, (Hoc est quod dixi monstrum,) approbata & authentica pronuntiata est: Cum tamen legibus vestris cautum est, ne quis infantem in matris utero baptizare præsumat, Apol. Cath. par. 2. lib. 1. cap. 9. p. 32, Auctore Tho. Morton.*



See before,  
pag. 27.

Council; assisted by his Cardinals; had all the helps that might be needful; Antiquity of *Manuscripts*; reading of Fathers; infallibility of Judgment; impossibility of Error; and lastly, a Declaration of his Judgment, in these plain and perspicuous words:

De certa nostra scientia, & Apostolicæ potestatis plenitudine statuimus, ac declaramus, eam vulgatam sacre tam veteris, quam Novi Testamenti paginæ, Latinam Editionem, quæ pro Authentica à Concilio Tridentino recepta est, sine ulla dubitatione, aut con-

troversia consendam esse *hanc ipsam*, quam nunc prout optimè fieri potuit, emendatam, & in Vaticana Typographia impressam, in Universâ Christiana Rep. atque in omnibus Christiani orbis Ecclesiis legendam evulgamus, decernentes eam prius quidem Universali Sanctæ Ecclesiæ, ac Sanctorum Patrum consensione, deinde verò Generalis Concilii Tridentini decreto, nunc etiam Apostolica nobis à Domino tradita auctoritate comprobata, pro vera, legitima, authentica, & indubitata, in omnibus publicis, privatisque disputationibus, lectionibus, prædicationibus, & explanationibus recipiendam & tenendam esse. *Sixtus Quintus, in Bulla præfixa Bibliis suis.*

*Of our certain knowledge, and fullness of Apostolical Power, we do ordain and declare, that the Edition of the Vulgar Bible, of both Old and New Testament, which was received by the Council of Trent for Authentical; without any doubt, or Controversie, is to be reputed and taken to be This, only Edition: Which, being as well as was possible reformed, and printed in our Vatican, our will and pleasure is, and we do so decree it, to be read throughout the whole Christian World, in all Churches; with this our Determinati-*

on [and satisfaction of all men] that first, it was allowed by a general and joint consent of the whole Catholick Church, and Holy Fathers; secondly, by a Decree made in the late General Council, holden at Trent; and now lastly, by that Apostolical Authority and Power, which God hath given us; and therefore is to be received and accounted, for a true, lawful, authentic, and undoubted Copy, to be cited, and no other, in all publick and private Disputations, Lectures, Sermons, or Expositions.

But, alas, this Bible is crossed and casheerd by Clement: And (in a matter so mainly concerning Faith, as amongst them an ancient Translation of the Bible is,) between the Edition of Sixtus the Fifth, and the Edition of Clement the Eighth, there is so much difference, even in absolute and direct contradictions; as he which reads the severall Breeves, by which these two Editions are authorised, both having equal justifications of the present Editions, equal absolutions from Oaths for admitting of any other, equal imprecations and curses for omitting these, may well think, that this is a weak and unstable Religion, which is grounded upon the

Donne Pseudo  
-mart. p. 330.

Popes definitive ; which may be thus ratified by one Pope , and utterly disannulled by another, within less than two years.

See the beginning of this third Part.

But I have else-where treated of this point more largely ; and therefore, I will in a word or two, note the absurdity of *Gretser*, who rather than his *Vulgar Latine* should be disgraced, or debased, will have the Holy Original *Hebrew Tongue*, (wherein it was first Written, by the Power of the Holy Ghost, and Pen of *Moses* , and other Holy Men, which Writ as they were inspired from above,) called in question, or suspicion (at the least) of Corruption: A lewd Opinion, as any is maintained at this day, by the Jesuits ; and yet all Jesuits are not agreed upon this point. For, Cardinal *Bellarmino*, the flower of the Jesuits, and honor of that Profession, *Gretser's* good Lord and Master, dares not charge the Original <sup>a</sup> *Hebrew* with many Errors ; and those which are crept into the Bibles, he doth gently excuse,

<sup>a</sup> Restat tertia sententia, quam ego verissimam puto, quæ est

Driedonis--scripturas Hebraicas, non esse omnino integras & puras, sed habere suos quosdam errores--Cæterum non tanti momenti sunt ejusmodi errores, ut in iis quæ ad fidem, & bonos mores pertinent, Scripturæ Sacræ integritas desideretur. *Bellar. de verbo Dei, li. 2. cap. 2. p. 92.*

and say, *that they do neither belong unto Faith nor Manners:* And furthermore, directly against the Jesuit, agreeable to the Holy Fathers of the Church, he doth allow us this liberty, to have recourse unto the Originals; <sup>b</sup> *First, if through error of the Scribe, there be any place falsely Written. Secondly, if the Latine Copies do so far differ, the one from the other, that it is not known which sorts better with the Vulgar Bible. Thirdly, when either single Words, or whole Sentences, be doubtful and ambiguous, containing more significations than one, and in the Hebrew it is not so. Fourthly and lastly, for the finding out of the true and lively signification and propriety of either Words or Phrases in the Hebrew Tongue; which are not so well rendred in the Vulgar.* And now tell me, I pray you, could any Protestant have desired a larger scope, or greater liberty? For, not to stand upon *ifs* and *ands*, Mariana the Jesuit will assure us, *that there* <sup>a</sup> *are many faults that are crept into the Vulgar, by the negligence of the Scriveners; and that*

<sup>b</sup> Primo, quando in nostris Codicibus videtur esse error librariorum. -- Secundo, quando Latini Codices variant, ut non possit certo statui, quæ sit vera vulgata lectio. Tertio, quando verba aut sententia in latino est anceps. Quarto & ultimo, licet recurrere ad fontes, ad energiam, & proprietatem vocabulorum intelligendam. *Bell. de verbo Dei, l. 2. c. 11. p. 120.*

<sup>a</sup> Tridentini Decreti verbis vulgatæ Editionis

tionis vitia non probantur, quæ multa melle ex Codicum varietate colligebamus, librariorum certe incuria. Jo. Mariana, pro Edit. Vulg. c. 21. p. 99.

<sup>b</sup> Contendimus *the* <sup>b</sup> Council of Trent *had no such meaning, as to exclude the Originals, in authorizing the Vulgar: For, verry many things may be better translated out of them.* <sup>c</sup> And this he Learned of James Laynes, *the General of the Jesuits, which was a great Man at the Council of Trent, and well knew what their meaning was, being put in trust about this business, and the like affairs of this Nature.*

Hebraica Græcæque haud quaquam à Tridentinis Patribus rejecta esse, Latina quidem probari, neque ita tamē, ut loca quædam apertius, aut etiam magis propriè verti possent. Hujus rei innumera exempla ficeret proferre, Ib. <sup>c</sup> Nobis idem sciscitantibus Romæ, cum ibi Theologicas Scholas explicarem, non aliud responsum dedit Jacobus Laines, nostri tum ordinis Præpositus Generalis—quem honoris causa nominare volui, & quoniam Concilii Tridentini magna pars fuit, quippe cui plurimum à cæteris patribus deferrebat & omnibus actionibus interfuit. Ib. p. 101.

<sup>a</sup> Quod si Concilii Tridentini Patres nostram Editionem omni ex parte probare volebant, paremque cum fontibus auctoritate & fide facere, longa commentatione debebant singula interpretis errata castigare: quod factum certè non fuit.

And to reason the case, <sup>d</sup> as *Mariana* doth, *Had the Council of Trent had any such purpose, as to approve our Vulgar Edition in every respect, and make it equal in Authority and Credit, with the Fountains and [Originals,] surely, then they should have spent longer time in enlarging their Decree; and before hand have taken pains, to have noted the Errors of the Vulgar Interpreter: Which they do not.*

Mar. cap. 22. p. 107.

Thus far *Mariana*: Who if he had kept himself still within his compass, neither

neither had his Books been condemn-  
ed by the Jesuits, nor burned by Pa-  
pists. But, *Ne futor ultra crepidam*; let  
the Jesuits take heed hereafter by his  
fall, that they be not carried *Icarus*-  
like, beyond their Spheres; or mount  
above their compass, for fear of fal-  
ling.

But to make some further use of  
*Bellarmino's* Grant; do not the Bibles  
vary a great deal more since, than be-  
fore the Council? Are there not many  
Words very ambiguous, and not so  
plainly interpreted in the Latin? Both  
*Bellarmino* himself, and *Mariana*, do  
clearly prove the two last points: And  
I hope, the first is so evidently proved,  
in the judgment of any understanding  
Papist, by the setting forth of my *Bel-  
lum Papale*, that finally, to conclude  
with *Gretser*, I may say of him and  
his Books, as one said of the Nightin-  
gale, *vocem habet, & præterea nihil*;  
he is a verbal Scholar, and can rail  
well, but a body of true Learning he  
never had: He understands not what  
he writes; mistakes the matter in  
question; chargeth *Sixtus's* Bibles di-  
rectly with Errors of the Print; *Bel-  
larmino* and *Mariana* with Errors in  
Doctrine, secretly implied; neither  
doth he respect his Holy Father the

Pope, nor *Bellarmino* the Cardinal, his Master, nor *Mariana* his Brother and Fellow Jesuit, nor any other of that Order: So he may have free liberty to rail, and abuse the best learned Protestants, Calvinists, or Lutherans, by jesting at their Names, or gybing at their Books, he cares for no more. *Fecitne viriliter?* hath he not playd the tall Mañ, and done very wisely? Though many times, through their sides whom he doth hate, (*cane pejus & angue, worse than a dog or a snake,*) he doth wound those, whom in reason he should hold more dear unto him than his Eyes, or any thing else that he hath.

But, I doubt not, that, if of himself he doth not see his folly, or fury rather, *Aquaviva* their General, will send him a little Water, to cool the heat of his Tongue: To whose mercy I leave him for this present, being as charitably minded toward him, as *Possevin* another Jesuit hath been to me; praying God to open his Eyes, that he may see, and in the end, be of the true Church, (which he maliciously calleth the false,) and return, repent, and in the end be Saved. And thus I conclude this third Part.

## The Fourth Part.

### Contemning and Condemning of FATHERS.

**A**lthough the *Papists* do boast very much of the *Fathers*, and do seem unto the vulgar sort to value their Writings at an high Rate: Yet by experience we shall find, that there are none (of such as seem to allow them,) more injurious unto their Works or Worths. For they value them according to their pleasures: When it is for their benefit, highly; when otherwise, they esteem of them thereafter; either meanly and basely, or not at all: Using them indeed, as <sup>a</sup> Merchants do their casting Counters, sometimes they stand for Pounds, sometimes for Shillings, sometimes for Pence, sometimes for nothing; according as they be next and readiest at hand, to make up their Ac-

A a 4      compts.

<sup>a</sup> Jo. Rain. in  
Coll. p. 40.



<sup>b</sup> How usual it is with Luther and Protestants to boast of their special knowledge and new light, and to impute blindness, ignorance, and errors to the former ages and ancient Fathers, no Man that either converseth with them, or readeth their Books can be ignorant.

The Author of the Prudential Ballance, pag. 569. Leon. Coquæus, Exam. Pras. Monit. Jac. Reg. p. 192. Hæretici duo fere in omnibus controversis quæstionibus à Catholicis postulant: primo, ut omnes seponant Patres, & omnem veterum auctoritatem, ut qui tanquam

homines erraverint, Leo. Lessius de Antich, p. 153. Rob. Sweerti dissert. de fide hæreticis servanda, sect. 3. p. 8. <sup>d</sup> Contemptores patrum hæretici sunt. Rob. Sweert. dissert. de fide hæret. servanda sect. 3. p. 8. <sup>e</sup> Justinus, Irenæus, Epiphanius, &c. — eorum sententiam non video quo pacto ab errore possimus defendere, Bell. l. 1. de Beat. SS. cap. 6. p. 867. Nulla Tertulliano fides habenda, Bell. l. 4. de Rom. Pont. cap. 8. p. 982. Hæresiarcha fuit. Id. de SS. Beatitudin. l. 1. cap. 5. p. 863.

compts. And that we may not seem to charge them falsely with so foul a Crime, (the aspersions whereof is commonly <sup>b</sup> laid upon the Protestants,) let us consider the Fathers, either single by themselves, or joined with others, or consenting and agreeing all together: And we shall find that to be true which is spoken, in the Judgment even of the Papists themselves; & *inimici nostri erunt Judices*, their own Writings shall testify against them. For, let the Protestant urge them with the testimony of Fathers, severally taken, (as, of *Justine Martyr, Irenæus, Tertullian, Victorinus, Cyprian, Eusebius, Epiphanius, Prudentius, Hierom, Augustine, Damasus, Procopius, Lactantius, Gelasius, Origen, Theodoret, Isidore, Euthymius, Sozomen, Occumenius, Bernard*, or any other,) what answer will they make? How will they excuse, or rather <sup>d</sup> accuse, them? <sup>c</sup> *Justine Martyr* cannot be defended, nor *Irenæus, Tertullian* was an Arch-Heretick, of small Ac-

count,

compt, of no credit. \* *Victorinus* was a Martyr, but unlearned. *Cyprian* did not only err, but mortally offend: *Eusebius* was too much addicted to Hereticks. To *Epiphanius*'s testimony a Man may easily answer, and say, that one Swallow makes not Summer. *Prudentius* speaks like a Poet, and not like a Divine. *Hierom* seems to be too hot and earnest in the point of Virginity: I will not stick to say that he erred: And lastly, his Opinion is no rule of Faith. *Austin* had no skill in the Hebrew; *m* derogates too much from Free-will, in hatred of the *Pelagians*. *n* What care I for *Damasus*'s Pontifical? \* *Procopius* was a better Rhetorician than Divine. *o* *Lactantius* fell into many grievous errors. *p* *Gelasius*

\* Martyr quidem fuit—sed eruditio ei defuit. Ib.  
† Videtur mortaliter peccasse. Bell. lib. 4. de Rom. Pont. c. 7. pag. 977.  
‡ Hæreticis addictus erat. Bell.  
§ Una hirundo non facit ver. Sen. lib. 5.  
¶ Annot. 247.  
‡ sunt autem verba Jo. Damasceni Id. pag. 414.  
\* Sic cecinit in hymnis Prudentius, dico nihil aliud nisi more poetico iussisse. Bell. de Purg. lib. 2. cap. 18. p. 816.  
† Hieronymus

virginitatis oppugnatores insectans videtur aliquando matrimonio iniquior. *Jos. Acosta de Christo revelato*, lib. 2. cap. 20. p. 80. Videtur *Hier.* in ea sententia fuisse—quæ falsa est, & suo loco refellenda. Bell. lib. 1. de Pont. Rom. c. 8. p. 626. Deceptus fuit, quandoque bonus dormitat *Homerus*: *Alph. de Castro lib. advers. Hæreses* 6. pag. 376. *Hieronymi* sententia non est regula fidei Ecclesiæ: *Canus*. † Addo, *Augustinum* ex sola ignorantia linguæ Hebræe esse deceptum. Bell. de Pont. lib. 1. c. 10. p. 647. *m* Minus interdum tribuit quam par sit liberæ hominis voluntati. *Sixt. Sen. lib. 5. in Præf. pag. 325.* *n* Non multum me movet Pontificalis *Damasi*. Bell. de Rom. Pont. lib. 2. cap. 5. p. 635. \* *Procopius* erat melior Rhetor, quam Theologus. Id. alibi. *o* Verius alij. Bell. l. 2. de Imag. cap. 3. p. 945. In multos alios errores lapsus est. *Mort. Apol. lib. 2. c. 7. part. 2. p. 205.* *p* *Gelasius* tanquam Doctor aliquis, nihil ut pontifex determinans. *Greg. de Val. lib. 2. Apol. de Idol. cap. 5. pag. 711.*

deter-

<sup>a</sup> Hier. — dicit, hunc locum esse unum ex fontibus unde errorem suum hauserunt Pelagiani. *Sixt. Sen. l. 5: Annot. 159. p. 381.* Fuit olim in veteribus Synodis damnatus. *Ribera Jesh. in Proem. in Prophetam Malach. p. 771.* Pontificiorum quidam ex quadam revelatione putarunt visum esse *Originem* in Gehennæ igne cum *Ario* & *Nestorio*. *Bell. lib. 2. de Purg. cap. 8. p. 797.* <sup>r</sup> De aliis quibusdam erroribus in concilio Ephesino notatus erat.

*Greg. Val. lib. de Transub. cap. 8. p. 390.* <sup>r</sup> *Procopius*, — *Isidorus Etymol.* — *Authores* sunt incerti aut obscuri. *Bell. lib. 2. de Purg. cap. 6. pag. 791.* <sup>s</sup> *Euthymius* non est hac in re usque adeo magnificandus, nam est omnium recentissimus. *Bell. de SS. Beat. l. 1. c. 4. pag. 855.* <sup>p</sup> Non ignoramus *Sozomenum* multum mentitum fuisse. *Bell. lib. 3. de Penitentia. cap. 16.* <sup>x</sup> Non video quo pacto ab errore possimus defendere. *Bell. lib. 1. de Beat. Sanctorum, cap. 6. p. 867.* <sup>y</sup> Respondemus, totam devotionem erga Dei Genitricem non consistere in *Bernardo*, *Bonaventura*, & aliis Patribus. *Salmeron Jesh. Com. in Rom. 3. disp. 51. pag. 468.*

determined the matter, as a Doctor: He did not decree it as a Pope. *Origen* <sup>a</sup> gave occasion unto the *Pelagians*, was condemned in the ancient Synods, and seen to burn in Hell Fire with *Arius* and *Nestorius*. <sup>r</sup> *Theodoret* was noted of error publickly in a Council: That <sup>r</sup> *Isidor*, which wrote the *Etymologicks*, was an obscure Author. <sup>t</sup> *Euthymius*, alas, he lived but the other day: He is but a late Writer. <sup>u</sup> *Sozomen*, we know, would not stick now and then to make a Lye, if need were. There is no defending of <sup>x</sup> *Oecumenius's* Opinion: All the Devotion concerning the *Virgin Mary*, doth not consist in <sup>y</sup> *S. Bernard*, or *Bonaventure*, or any others of the Fathers: Thus we see the *Fathers* single Authorities, answered by them, with so many crimes, (and those not of the meane sort; of Heresie, Error, Ignorance, Lying,

&c.) their Persons contemned by Popish Writers, and their Writings, (as they say,) condemned in Councils: Let us now stay a while, and see what credit their Testimonies will find, being joined many of them together; *Et si non prosint singula, juncta juvent.* What is their rule, when many Authorities are objected unto them? Do they not refel the lesser number with the greater? The worse with the better? No verily: For, sometimes you shall have Three preferred before Seven; Two before Eight; One above Five; Three Authors utterly rejected, and no Authority alleged to the contrary. For Examples sake: When the young Man answered our Saviour, <sup>2</sup> *Matth.* 19. 20. *All these things have I kept from my youth up; Hilary, Hierom, Ambrose, Theophylact, Bede,* (herein agreeing with the Protestants,) do think that he spake untruely: But, because this opinion is not so plausible unto the Papists; Maldonate the Jesuit had rather follow the contrary Opinion of Basil, Euthymius, and Chrysostome. Again, <sup>2</sup> the Papists divide the last Commandment into Two: Following herein two of the Fathers, S. Augustine and Clemens Alex-

<sup>2</sup> Hilarius—  
Ambrosius—  
Aug.—Hieron.  
Beda—Theophylact—  
lactius existimant hunc adolescentem fuisse mentitum—multo magis D. Basil. & Chrys. atque Euthymius probent sententiam Jo. Maldonat. Jesh. com. in Mat. c. 19. v. 20. p. 417.  
<sup>2</sup> Bell. l. 2. Sect. porro illud. Sixt. Sen. lib. 2. p. 59. Vass. Jesh. l. 2. de adoratione disp. 4. c. 7.

<sup>b</sup> He is corrupted in Latin by the Translator, or Printer, by putting, doctrina, for decima, in the chief place that maketh for us against them. See Dr. Rain. in Col. pag. 41.  
<sup>c</sup> Ribera Jes. com. in Apoc. 1.

<sup>d</sup> Multi autores existimant temere ambitione respondisse, se posse Calicem bibere — malo ego credere, nec temere, nec inscienter, sed amanter & verè respondisse se paratos esse &c. Mald. Jes. in Matth. c. 20. pag. 443.

*Alexandrinus*, although indeed <sup>b</sup> the later of these was never of this Opinion: And yet *Origen*, *Philo. Judæus*, *Procopius*, *Hieronymus*, *Ambrose*, *Atanasius*, *Hesychius*, and *Rupertus* do dispute the contrary: <sup>c</sup> By the Seven Spirits, *Apoc.* 1. 4. are meant (say the Protestants,) the manifold Gifts of the Holy Ghost; for proof hereof, they produce Five Witnesses, *Primasius*, *Ambrose*, *Rupertus*, *Haymo* & *Anselme*. What will the Jesuit reply hereunto? It is no matter: I had rather believe *Aretas* alone, than all them. <sup>d</sup> Lastly, whereas the Protestants out of *Chrysostome*, *Theophylact*, and *Enthymius* do note *Zebedes* two Sons, of rashness and ambition, in replying unto *Christ*, when he asked them, whether they could drink of the Cup that he drank of, and be baptized with the Baptism that he was Baptized with, *Matth.* 20. 22. *We can*: *Maldonat* the Jesuit thinks, that they did answer very lovingly and truly; but altogether no Author for maintenance of his Opinion.

Thus we see, that the *Papists* will not tie themselves unto any rules, or restrain themselves unto the Words of Men, though never so many,

ny, though never so Learned; unless it be either for their pleasure, or for their advantage: But yet, it may be, they will be much moved<sup>e</sup> with the testimony of all, or as good as all, of the *Fathers*. For, this is an infallible rule of judging; an argument for the truth, that cannot be avoided, either in Disputation or Interpretation of *Scripture*. It is so, I grant: And yet the *Papists* make but a push at it; and account it but a weak argument if it make not for them. Out of the fifth of the *Romans*, upon these Words, *forasmuch as all Men have sinned*; <sup>f</sup> all the Saints and Holy Men with one voice affirm, that the Virgin *Mary* was conceived in Original Sin, *Chrysostome*, *Ensebius*, *Remigius*, *Ambrose*, *Augustin*, *Bernard*, *Bede*, *Anselme*, *Erard the Martyr*, *Saint Antony*, *Saint Bonaventure*, *Aquinas*, *Vincentius*, *Damasceen*, *Hugo de S. Victore*. (This observation is by *Canus*;) Some others bring 200, some 300 *Fathers*, to confirm this Opinion. Now, what saith *Canus* to this great Army of *Fathers*, and Cloud of Witnesses? Marry, this:

cum nullus sanctorum contraverit, infirmum tamen ex omnium autoritate argumentum ducitur: quin potius contraria sententia, & probabiliter & pie in Ecclesia defenditur. *Canus lib. 7. c. 1 de Loc. Theol. p. 422. 423.*

<sup>e</sup> A temeritate excusari non potest, qui contra torrentem doctorum ut dici solet nititur. *Bell. advers. Barcl. p. 36. Patres societatis Jesu, ex unanimi Patrum consensu circa aliquod dogma fidei volunt sumi argumentum infallibilis veritatis. Leon. Coq. Exam. p. 193. Quæcunque Patres unanimi consensu absolute affirmant, ea pro indubitatis habenda. Leon. Lessius in Praef. de Antichristo. <sup>f</sup> Sancti omnes qui in ejus rei mentionem incidere, uno ore asseverant, *B. Virginem* in peccato originali conceptam— &*

*Put case there were never an Author on the contrary side, the argument is very weak, from the consent of all Fathers; and the contrary opinion is both probably and rightly defended. How now? what meaneth this? Is this that* **¶ Canus**, *who else-where tells us, that unless we maintain the full consent of ancient Fathers, we can be no good Catholicks? If I chance to hear so many (though it be but 11.) Fathers alleaged, (saith he elsewhere,) that speak one and the self-same thing, methinks I do not so much hear the words of so many Learned Men, and yet Men, as the voice of the Catholick Church it self, whose chief Pillars they were. Thus you see, what a strong curb Popery is in the Mouths of our learnedest Papists, that they hold the conclusion absurd, though the premisses be drawn from the Fathers: Yea, they dare not yield assent, to the general consent of <sup>h</sup> Fathers. For, if the Fathers*

**¶** Defendamus concordem Patrum antiquorum consensus si volumus esse Catholici. Certe cum audio (viz. 11. Patres) unum & idem professantes, non existimo totidem hominum doctissimo-rum quidem & sanctissimo-rum, attamen hominum, me audire sententiam: Sed Catholicae Ecclesiae, cujus illi fuere columnae praecipuae. *Canus Loc.*

*Theol. l. 7. c. 3. pag. 440.*

<sup>h</sup> Ecclesiae Pater ille dicitur, qui Ecclesiam salutari doctrina alit & pascit---si pro salutari doctrinae pabulo--offerat lolium & zizania & perversorum dogmatum lappas & tribulos, eatenus non Pater est, sed vitricus: Non Doctor, sed seductor: Et quod hinc sequitur, quando prohibetur, nullus Pater prohibetur, *Gresl. de Jure & in re prohib. lib. 1. cap. 10. p. 328.* Hic in Ecclesia Catholica est mos, ut omnes Scriptores Catholici pro animi sui modestia & submissione, ac in Ecclesiam summumque Pontificem reverentia, scripta sua omnia sub-jiciunt Ecclesiae vel summo Pontifici, vel expresse vel tacite; ita ut velint, si à recto veroque uspiam deflexissent, corrigi. Sive vivant adhuc,

speake



five post mortem. Ecclesia aut summus Pontifex, dum filiorum suorum lucubrationes revidet, & ubi opus est corrigit, gratum ipsis autoribus præstat obsequium, & utilem operant posteritati, atque adeo verissime tunc exhibet filiis suis opus misericordiae. *Greg. lib. 2. c. 9. p. 320.*

Speak against them, they are no longer *Fathers*, but *Fathers in Law*, as *Gregser* calls them; or rather not *Fathers*, but most obedient Sons unto their *Father the Pope*, and their *Mother the Church*, which can order them well enough, if they speak amiss. We had thought, that the Spirit of God in the Scripture, had only had that sovereign Authority, and predominant Power over all Earthly Mens Writings, to check and controul them at his pleasure: But now I see, it is too true, what <sup>a</sup> one hath wisely observed out of their Writings, concerning *Scriptures, Fathers, and Popes*; that *the Scripture is a Divine Law, the Writings or Interpretations of Fathers, Subdivine; the Decretals of Popes, a Super-Divine Law*; whereunto both *Scripture, Councils and Fathers*, and all things else, both in Heaven, in Earth, and under the Earth, must bend and bow. If this be so, (as by the best Learned Doctors we find it to be most true; howsoever they seem to mince and slice the matter into cer-  
tain

<sup>a</sup> *Donne Pseudo  
mart. p. 185.*



Non est ratio  
illa firma  
quamobrem  
existimare de-  
beamus studii  
diligentiam  
pontifici neces-  
sariam esse.

Greg. de Val.  
Anal. fid. lib. 8.

p. 70. Sive  
pontifex in de-  
finiendo studi-  
um adhibeat,  
sive non adhi-  
beat, modo  
tamen con-  
troversiam de-  
finiat, infalli-  
biliter certè  
definiet, Ib.

Definiendo  
arctat nos ad

credendum prout ipse definiverit. Leon. Coqu. Exam. pag. 303.

Quotiescunque summi pontifices definierunt, quod ad fidem, vel  
ad bonos mores Ecclesie spectaret, illorum sententia pro divino or-  
aculo habita est, nec requisiti fuere, ut argumentis confirmarent, quæ  
definierant. Leon. Coquens in Exam. Præf. Monit. Fac. 1. Bull.

Regis. p. 22. Hujus doctrina discurſiva est in mediis, & proph-  
etica in conclusione. Stapler. l. 8. de doct. Princ. lib. 8. cap. 14.

Concludendo & asserendo nunquam errat, in mediis—ipſis hæſi-  
tari & aberrare poſſit. Valent. Jef. in ſupra. Quando docet ex  
Cathedra, & aliquid proponit Eccleſie credendum, ex aſſenſu  
Spiritus Sancti tum non errat. Leon. Coquens. Exam. Præf. Nov.  
Fac. 1. p. 305.

tain nice and ſubtile diſtinction,) what need any more diſputations concerning Faith and Religion, conference of Scriptures, reading of Fathers, arguing the caſe, diſputing the point? Seeing one only Popes definitive, uttered perhaps negligently, though judicially, without calling of a Council, taking of pains, conſulting the Fathers, or adviſing with his Clergy, ſhall be a ſufficient warrant to cloſe up our Mouths, and enjoin our Tongues perpetual ſilence, for ever queſtioning any Decree of his, & with a Domine, cur traſaſciſ? Your reaſon, Good Sir? Becauſe the Popes Arreſts are like the Laws of the Medes and Perſians, that cannot be altered. And though his reaſons and arguments may ſometimes miſcarry, and fall out to be falſe, or Apoſtatical: Yet his concluſion is always to be reckoned Apoſtolicall, & infalli-

ble,

ble, and certain: Against the truth whereof, the gates of Hell shall never be able to prevail. Had we not lately had a trial of this their inconsistency and mutability, and seen the Cock of their Church, like a weather-cock, turned to and fro with the blast of every Wind, in determining off, or on, about their *Vulgar Bibles*; we might perhaps (in time, and with good handling,) have been persuaded, to grant the Pope his own asking; to be the Rock of the Church, the Pillar of Truth, and supreme Judge of all Controversies; as being in power a transcendent, in mind immutable, in judgment infallible; But, now, we know him assuredly to be a Man and no God, compassed with the same infirmities that we are, or rather with greater, his Sins in no wise to be excepted; a Prerogative which never any mortal Man, Christ Jesus only excepted, could attain unto. Into the individual unity of this exception or exemption, was neither *Peter* nor *Paul*, Prophet nor Apostle, Pope nor Papist, ever assumed!

¶ Novimus circundatum præterea esse infirmitate & peccatis obnoxium. *Leon. Coq. Exam. Præf. Mon. Jac. R. pag. 305.* He hath his passions as well as other Men. Notes upon the Apology, pag. 179. <sup>b</sup> Is he better than Saint Peter, to whom he succeedeth? Doth the Prophet lie, him-

*self, that saith, omnis homo mendax.* Certain notes upon the Apology, p. 179.

B b

Having

<sup>i</sup> Alphens. de  
Castro.

<sup>a</sup> Dilatare &  
inveteratae hæ-  
reses nequa-  
quam hac via  
aggrediendæ  
sunt, eo quod  
prolixo tem-  
porum tractu  
longa iis furan-  
dæ veritatis  
patuerit occa-  
sio, sola, si opus  
est, Scriptura-  
rum authori-  
tate convince-  
re. Vincent.  
*Lirin. l. de Hæ-  
res. c. 39. p. 86.*  
*Tom. 4. Bibl.*  
*S.S. Patrum.*  
<sup>b</sup> Jo. Rain. in  
Coll. p. 171.

Having thus briefly shew'd, that  
the Pope as Pope may err, and Fa-  
thers as Fathers be deceived; is it not  
reason, that we should challenge the  
Writings and Sayings of those worthy  
Men, yet Men, (I mean the Fathers  
of the Church,) of error and imper-  
fection, when they contradict, or  
oppose themselves against Scripture?  
Have Papists any greater priviledge  
than Protestants, for not following  
or being led by Fathers? May they  
dissent from any, from many, from  
all? And may not we, when the  
question shall be between Scripture  
and Fathers, the Pope and Scripture,  
which is to be followed? Surely, in  
reason, and by the judgment of *Vin-*  
*centius Lirinensis*, in his *Golden Book*  
against Heresies, only Scripture is al-  
lowed to convince those errors, which  
have increased long and wide. Because  
the length of time hath given them occa-  
sion to steal away the truth; and the per-  
son spreading farther, they endeavour to  
Corrupt the Writings of the Fathers.  
<sup>b</sup> The error of the Papacy hath spread  
far, and grown long. The Papists have  
endeavour'd to corrupt the Writings of  
the Fathers: Their Forgeries are plain;  
but of divers sorts: Sometimes it  
counterfeiting the false, sometimes

in corrupting the true; sometimes secretly omitting, or adding, whole Epistles, Treatises or Sentences, in their *Indices Expurgatorii*; sometimes openly, as in their later Prints, especially the Roman: And this they do not only *de facto*, but maintain it *de jure*, to be lawfully done. We have abundantly (as I hope,) proved the two former points; in two set Treatises; so as no Protestant shall need to question the *Bastardy of the false, or Corruption of the true, Fathers*, any more. For, it is (out of all controverſie,) so impudently and yet imperiously done, as it may well appear, that no Stone is left unturned, no fraud unattempted, to palliate and continue the Errours and Corruptions of the Church of Rome; an argument, proving to us miserable Men, (reserved unto these last and worst days,) by this shameful Corruption of Scripture, Councils and Fathers, that there is no farther proof left for true Christians to know the true professors of the Gospel, from the false, (as the Author of the imperfect Homilies upon Mathew writeth,) nisi tantummodo per Scripturas; unless it be only by the rule of Faith, the word of God, the Authority of the Scriptures.

†

B b 2

The

See the 1. and 2. Part of the Bastardy of the false, and the Corruption of the true, Fathers.

Nulla probatio potest esse verae Christianitatis, neque refugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi Scripturae Divinae. nisi tantummodo per Scripturas. Hom. 49. In opere Imp. p. 930.

## *The Mystery of the Indices Expurgatorii.*

**I**T remaineth now, that we proceed orderly, to shew the open and secret abuses done unto the Holy Fathers of the Church, by the Fathers of the Society, or other Popish Priests and Pillars of the Church of *Rome*, together with their impudent approbation and asseveration of this their fraud and imposture; a fact very shameful, and yet, notorious to the Eye and Ear of any understanding Man: As shall be farther proved. But, first, we will intreat of the secret abuses, offered by the Court of *Rome*, derived unto us by the Hands of the Pope, and his supposts, from the Authority of the Council of Trent. For, (as <sup>a</sup> one truly observes,) these *Expurgatory Indices* are compiled, by <sup>a</sup> Commission issuing from the Pope himself; who was either authorised, or entreated to that Office by a General Council. So then, (not to dwell too long upon this point,) the Council of Trent, seeing the

<sup>a</sup> *Donne Plen-*  
*domar (yr) ag.*  
102.

the danger that was likely to happen unto their Church, if Books indifferently of all sorts should be permitted to be Read, solicited the *Pope*: <sup>b</sup> who appointed certain *Cardinals, General Inquisitors, at Rome*, together with the Master of the *Sacred Palace*. These *General Inquisitors at Rome*, appointed certain special *Inquisitors* in every *Diocese*, and <sup>c</sup> they also had their *Deputies, Commissaries, and Notaries* under them, to see that nothing contrary to the *Catholick Faith*, or good manner established in the *Council of Trent*, should be taught, spoken, uttered, or published, secretly, or openly, in *Writing*, or in *Print*; but that the *Offenders*, <sup>a</sup> of whatsoever kind, kindred, dignity, prerogative, or preheminance, should be severely punished by the *Inquisitors*, with loss of *Goods, States, Dignities, and Lives* also if need were. This was decreed in a *Council*, provided for by a *Pope*, executed by a *Bull*, with direction of the *Lords Inquisitors*, and assistance of the *Secular Power*. The occasion of this strict Inquisition for Books at *Rome*, and in all *Countries*, sprang from <sup>b</sup> *Wickliff* and *Luther* especially; whose Books took such deep root in some

<sup>b</sup> Animadvertendum est, auctoritate Romani Pontificis illustrissimos & reverendissimos Cardinales ex toto Collegio deligi, & constitui Generales Inquisitores in tota Rep. Christiana: quos per literas consulunt ceteri omnes Inquisitores in singulis urbibus & provinciis constituti. Jo. Azor. Part 1. Instit. mor. lib. 8. cap. 18. pag. 684.  
<sup>c</sup> Azor. eod. cap.  
<sup>a</sup> Procedunt contra hæreticos cujuscunque sint conditionis dignitatis vel gradus, Azor. ib. pag. 682.  
 Consulto Romano Pontifice---cantibus & tutius negotium fidei agitur. Ib.  
<sup>b</sup> Vide Ep. 5. Martini 5. cum sit. diversorum Romanorum Pontificum, p. 40.

As Cornelius Tacitus said of Fabricius Veientons Books: Exuri iusti, conquisti, lechitatieque sunt, donec cum periculo parabantur. Gab.

Putherb. p. 236.

Tridentina Synodus ex tanta Episcoporum, & aliorum doctissimorum virorum copia delegit ad eum conficiendum Indicem multos cum doctrina, tum iudicio insignes Prælatos, ex omnibus fere nationibus.

Pius Papa 4.

In Ind. lib.

Prohib. Ven.

1597. p. 8.

Cum in negotio non parum progressi essent, iustis de causis eadem Synodus permota, ad ipsam

Apostolicam sedem, integram rem deferendam statuit. Ib. p. 4. In Bulla Clem. 8. Itaque Felix Rector Pius Papa 4. Indicem Lib. prohibitorum, & Regulas quasdam per suas literas in forma Brevis promulgavit. Ib. p. 4.

Mens minds, that although divers Popes, at several times, did endeavour by main force, (as it were,) to thrust them out of Mens Hands, thundring against the receivers of them, or their favorites, no less than Death or Destruction: Yet they prevailed so little thereby, that the more they were forbidden, the more they were Read, both in England, Germany, and else-where: Insomuch, that they were fain to grow to a new Consultation, in the Council of Trent. And first, the Council appointed certain Learned Men of all Nations and Countries there assembled, to gather such a Catalogue, or \* Index together, as might contain all such Books, as were justly to be forbidden, whether written by, or against them. This work, thus wisely thought upon, was diligently performed, and the Index made and presented unto the Council; who referred all matters back again unto the Popes Holiness, which then was Pius the Fourth: Who, by his Breves and Bulls, caused the same Index, together with certain Rules, first by him approved and ra-

tified,



tified, to be published abroad, and sent into all Countries. This *Bill* beareth date, the 24th of *March*, 1564. in the Fifth Year of his Pope-  
dom. But, (it seemeth,) that Books increasing, <sup>b</sup> and with Books certain disorders, that could not be prevented; in the end Pope *Sixtus* the Fifth of that Name, revizing both *Index* and *Rules*, with advice of the best Divines, added very much thereunto, both in regard of the Rules and of the Books: And more he would have done, but that he was untimely <sup>c</sup> prevented by Death. Which being wisely perceived by *Clement* the Eighth, (a Pope no less happy for ending and perfecting, than the other was for <sup>d</sup> intending and purposing great matters,) he resumes the *Index*, and appoints Seven or Eight of the gravest <sup>e</sup> Cardinals; (besides other Learned Men, to oversee both it, and whatsoever did belong thereunto: And in the end, <sup>f</sup> for the better speed and more prosperous success of the *Sacred Inquisition*, (appointed for the care and office of both prohibiting and purging Books,) he approves the

<sup>a</sup> Cum Sathanae astutia nova indies mala crescerent-- propterea Sixtus 5. multis illustratis atque ad regulas adjectis necessariis rebus, mandavit, ut nonnulli alii ejusdem generis libri, eidem Indici adderentur. *Clem. P. 8. in Ind. lib.*

*prohib. pag. 4.*

<sup>b</sup> Verum cum idem Sixtus, re minime absoluta, ab humanis excellerit: &c. *Ib.*

<sup>c</sup> He began (as they would have us believe) the correction of the Vulgar Bibles and these Indices; but was not able to finish them.

<sup>d</sup> Vide *Lit. Clem. 8. præfixas Ind. Lib. prohib. datas. Thesentis sub anno 1595. P. metif. fin anno 4. Ib.*

<sup>e</sup> Quo facilius negotium, cum prohibitionis, tum expurgationis, & impetitionis librorum peragatur, eas omnes facultates, privilegia & indulgentias confirmamus, & quatenus opus est innovamus. &c. *Ib. pag. 5.*



*Index* thus revized, and confirms the priviledges formally granted, first by *Pius* the Fifth, unto the *Master of the Sacred Palace*, and then by *Gregory* the Thirteenth, and *Sixtus* the Fifth, unto the *Cardinals of the Congregation*, for the better enabling of them unto the performance of this so necessary and weighty a business, which doth so neerly concern the safety of their Church and Common-wealth. For, had they not taken this strict and secret course, in forbidding and purging all manner of good Books, it would not have been long, but that we should have seen the fall of *Rome*, and the Destruction of that *Hiericho*, at the blast of Gods Spirit, and such as his Divine Providence had appointed to sound forth the Truth of his Religion, throughout the whole World. But they have taken a Politick course, by this their unholy *Inquisition* for Books, to smother the Truth for a time, though, at the length, out it comes, their Policy is frustrate, their purposes defeated, their fraud espied, Gods Name Glorified, and themselves ashamed. Whoever heard before, of their *Inquisitors*, General and Especial? Of their *Age*? Which must be of

<sup>a</sup> See Azorius before.\*

<sup>b</sup> *Quæritur, quotum ætatis annum agere oporteat Apostolicum Inquisitorem?* Respondeo, eum debere annum quadragesimum attigisse. *Azor. part. 1. Instit. Moral. 8. cap. 18. De sacris Apostolicis Inquisitoribus, pag. 679.*

401. Of their Professions, which must be Inquisitors? Which is either Divinity or Law: <sup>c</sup> for some respects, rather Law, than Divinity; and for other respects, rather Divinity than Law. 2. Of their power to censure all sorts of Men, and all kinds of Books, by adding to, or taking from, them, or otherwise changing the Words, or altering the meaning of them? <sup>d</sup> Of their Authority over Bishops, Cardinals and Popes, Kings, Princes, and other Potentates and States of the World? Though I grant it be with reference of the lesser unto the greater; of the especial *Inquisitors* in every Diocess, unto the General *Inquisitors* at Rome; and of them, <sup>e</sup> unto the Pope in cases reserved. Was it known till of late, (and that, by Gods especial providence,) that at <sup>f</sup> Rome, at Lisbon, in Spain, Naples, and in the Low-Countries, there were Men appointed for the same purpose, and Books Printed, to the end, that neither in Hebrew,

<sup>c</sup> Ob lites & controversias dirimendas apti magis & idonei videntur esse juris Pontificij periti.

At verò ad hæreses ac cætera dogmata discernenda, aptiores multò videntur esse Theologi. Ib.

<sup>d</sup> Their practice doth make this point most evident. See the Table of the Divinity Books, that are purged, in the later end of this discourse.

<sup>e</sup> In supremos principes *Inquisitores* non inquirunt & animadvertunt, nisi speciali Romani Pontificis mandato. Jo. Azor. l. 8. c. 18. p. 682.

\* The *Index Expurgatorius* of Rome, was published by Jo. Maria Master of the Sacred Palace, Rome 1607. in 8°. The Portugal Index, by Georg. Dalmeida, Archbishop of Lisbon. At Lisbon 1581. in 4°. The Spanish, by Gaspar Quiroga, Cardinal and Archbishop of Toledo. Madriti 1584. in 4°. Also, that of Naples, by Gregorius Capuccinus: The Title is, *Enchiridion Ecclesiasticum*, Ven. 1588. in 8°. That of the Low-Countries, by Commandment of the King of Spain, and the Duke of Alvà, with the especial care and oversight of Arias Montanus, in 4°. Ant. 1571. Chaldee,

Chaldee, Greek, Latin, or in any other Language, in Divinity, Humanity, Law, Physick, Philosophy, or any Faculty, there should be any Proposition, Position, Book, Sentence, Word, Syllable, or Letter, that might impugn the Doctrine established by the Court of Rome, or Council of Trent, uncorrected, unamended? Nay, do they not proceed a little further? To correct *Fathers, Greek or Latin, of the East or West Church?* And do they not give us manifest tokens of their desire, to reform the Bible also, if it might conveniently be done? And this Reformation, or Expurgation of all manner of Books, doth not only reach unto the Printed Volumes, & but unto the Manuscript Copies also; as hath already been sufficiently proved elsewhere.

\* Ad hos enim quoque purgatio pertinet. *Poss. Bibl. select. l. 1. c. 12. p. 58.*

If the Papists had any good meaning, (which they have given us great cause to suspect,) in framing these Catalogues of Books, prohibited or purged; <sup>h</sup> Why do they make it *opus tenebrarum, a work of darkness?* (They that do ill, hate the light.) Why do

\* The Author of the Grounds of the Old Religion and the New, in his

answer to Mr. Crashaw, would persuade us, that they have made their doings known to the World, and have published all in print, what they will have corrected, p. 212. where the contrary is most evident. And I do verily persuade my self, that the Author himself was never permitted to see any of them.

they

they hide them so cunningly from the sight and sight of Men, that few there be of their own Religion, that do know the Mystery of this Artifice; that are acquainted with this kind of Policy: The knowledge thereof is too high for them; it is reserved only for the *Inquisitors*. These Catalogues, when they are Printed, are delivered only into their Hands: No Man can get one of them, (be he Batchelour, Licentiate, or Doctor in Divinity,) unless he be of that Office, or fit to be trusted with such a secrecie.

These Men (though otherwise excellently well Learned, though never so well Read,) must not presume to be too inquisitive after their doings; seeing all is done by Supreme Authority. I have read of some, and have my self<sup>a</sup> observed others, that do deny divers of their *Indices Expurgatory*: The *Divines*<sup>b</sup> of Bourdeaux, against Mornay, do in a manner deny the *Index* of<sup>c</sup> Antwerp, made by the Low-Country-men: The<sup>d</sup> *Inquisitor* of

<sup>a</sup> Doctor Bagshaw, in a private conference denied the Spanish Index:

<sup>b</sup> In their Preface to the Book. They say, it medleth but

with a few late Books of Catholicks. Bertram is very late in their accompt.  
<sup>d</sup> Summiopere cave à quodam libro, cujus Tit. est, Index librorum expurgandorum, impressus Mad. iti, per Alphonsum Gomezium sub anno 1584 cum potius credendum sit falso adscriptum esse in eo, in tali Civitate: Et per dictum Alphonsum impressum fuisse: Ac etiam falso adscriptum esse, tanti supremi, & Catholici Senatus ordine impressum ac ab eo editum, Greg. Capuc. in Enchirid. pag. 281.

Naples,

Naples, is so far out of love with the *Index of Spain*, that there is no persuading of him that the Book was Printed at *Madrid*, or set forth by Authority of *Gaspar Quiroga*, chief *Inquisitor of Spain*: And I doubt not but *Gabriel Putherb*'s *Book de tollendis libris malis*, will be defaced, or outfaced, ere it be long. And yet all these Books are to be seen, with sundry others, brought together, by Gods especial providence, into the *publick Library of Oxford*; Printed, all of them, beyond the Seas, by those that were esteemed true Papists. It is too late to deny them, as some of you have done: Better it were to say, that no such things (as we Dream of,) are contained within the limits of their jurisdictions: As, purgings of *Fathers*, and other ancient Writers, which were before the *Council of Trent*; the *Inquisitors* have not to do with them: But with the late Observations, Annotations, or Scholies, that are made upon them, and their Learned Works. Thus some

He hath discovered the fraud of their Bishops, Priests and Monks, better than any Man that I do know. He tells of a Bishop that brought a lascivious Book of Clement Marot, intitled, *Adolescentie suae*, into the Pulpit, instead of the Bible, being fairly bound: And of their common practice, in singing warren Songs, instead of David's Psalms, and reading of Marot instead of S. Paul. Gab.

Putherb. de tollendis lib. malis lib. 1. pag. 19. and 42. Indices Expurgatorii non facti sunt in eum usum, ut quid in Patribus inducatur; sed ut eluantur quae male seni homines Patrum monumentis affuerunt. Gress. lib. 2. de Jure & more prohib. lib. cap. 9. pag. 315. Glossemata ab haereticis alluta, scholia male feriatorum annotamenta & interpretamenta expungenda sunt & inducenda. Haec meps Judicium. Ib. cap. 8. pag. 305.

of you do say. And if this were true, we should indeed have the less cause to complain of the several wrongs done unto the *Fathers*, and by reason of them unto us: But it is too notorious, since their Books have come unto our Hands, that neither *Cyril*, *Hilary*, nor *Eucherius*, nor many more (besides) of the ancient *Fathers*, have escaped their angry Censures, as well for the *Text*, as for the *Annotations*. You have defaced their Words, and disgraced their Writings: The proof thereof is reserved unto its proper place. For the present, it will be worth the labour, to consider, how these *Indices* do grow and multiply; by little and little, varying still one from another so far, that what the *Inquisitor* of one place doth tolerate, the *Inquisitor* of another Diocess doth condemn: What *Gasper Quiroga* in Spain doth allow, *Gregorius Capuchinus*, *Inquisitor* for the Diocess of Naples, doth utterly disallow: And their Judgments do so well agree upon the Books in Question, that he that is now *Inquisitor* and chief Censor in one Country, may hereafter chance to have his Books inquired after, and purged in another. For, thus it fared with  
*Arias*

\* See his Preface before the Index of Antwerp.

<sup>b</sup> See the Roman Index, p. 39.

\* Magis Reip. damnosus est liber Hæreticorum revisus à Theologis (sed non bene) & approbatus cum fide scripta afferentibus delevisse omnia delenda, cum non sit hoc: & cum hoc dat occasionem Lectori, ut omnia in eo contenta Catholica esse credat, quamvis annihilent statum Ecclesiasticum. Greg. Capuc. in Enchirid. pag. 217.

*Arian Montanus*, who was sometimes a <sup>a</sup> chief *Inquisitor* in the *Low Countries*, and had more than a Finger in the Printing of the *Antwerp Index*, long since and often Re-printed by *Junius*: But now his <sup>b</sup> own Works (as, his learned *Commentaries* upon *Isay*, the *lesser Prophets*, the *Four Evangelists*, and *Acts of the Apostles*, upon the *Epistles* and the *Apocalypse*, and other Writings of his,) are purged and purged again, in the *Roman Index*. So that I cannot wonder, (seeing such Men may not be trusted for their Censures,) if they vary one from another, and oft-times from themselves. Neither was it (all things considered,) improvidently done, to set down such a course; to the intent, that Men always remaining doubtful, by reason of the uncertainty of their Censures, might <sup>a</sup> be restrained from grounding their Judgments upon such Notes as may be Heretical or Unsound, notwithstanding that they come forth with this attestation, that the Book was Read over, and perused by such or such an *Inquisitor*, and containeth no

thing

thing contrary to the Catholick Faith or good Manners. For, what one Inquisitor seeth not, another may espie: And sometimes, what is not observed by one and the self same Man at one time, may be perceived at another; so that there is a kind of necessity layd upon the *Inquisitors*, to subscribe their Names, doubtfully and uncertainly, as thus: *I, N. Inquisitor for such a Diocess, do say, that this present Book, thus by me corrected, may be Tolerated and Read, until such time as it shall be thought worthy of some farther correction.* And albeit I have not seen the practice of this rule, in many Books; yet *Angelus* & *Rottha* hath observed it very strictly: And I am fore, that according unto the grounds of their *Inquisition*, (which have no ground, solidity, or certainty in them,) it is the best rule of proceeding by. For Examples sake: The sweet *Sermons*, or *Melisse* (that is, Mellifluous common places,) of *S. Antony the Great*, are censured by the *Divines* of *Spain*, to be purged only in 26 places: But the *Inquisitors* of *Rome* have added 20 places more: And lastly, the *Chancellor* of *Paris* hath espied so many places to be blotted out, that he hath blotted out the whole

*Observe, quod hodie video librum non esse dignum majori correctione: Et crastina die ex nova consideratione iudico ipsum dignum: Et ideo ut non errem, & quod patronus libri teneatur semper ad notitiam amplioris correctionis prefertare librum, taliter approbo: Ego N. deputatus in revisione Librorum Curie Archiepiscopalis, dico, posse tolerari, & legi presentem Librum sic correctum, quousque ampliori correctione dignus apparebit. Ib.*

*In Bibliotheca Scripturali, he useth this subscription; Do nec prodant censuræ Romanæ.*

*\* See Antonius Magnus, in the Table hereafter.*



whole Book. Again, the Commentary of James Faber, upon the Epistles of Saint Paul, is purged in forty three places, by the *Index Expurgatorius*, Printed at Answerp. But the Spanish Index hath found out more than Seventy two places, needfully and carefully to be mended. Once more: Amatus Lusitanus, his Book of Centuries, is censured by <sup>a</sup> Georg. Dalmeida, in two places, by <sup>b</sup> Gasper Quiroga in Four, and last of all, by the <sup>c</sup> Master of the Sacred Palace at Rome, in Forty four at the least. And it may be, the time will come, when we shall see another Index, that shall exceed all the former. You see, they proceed sometimes by *Arithmetical*, sometimes by *Geometrical*, Progression, so fast, that if they be not stay'd, they will run themselves out of breath, and bring all into *materialiam primum*, into an utter confusion. Had it not been far better, if these *Inquisitors*; I mean, the General ones at Rome, (for those in Spain, though they be called *Inquisitors General*, have another meaning,) had first met, and before the making of any *Index Expurgatory*, resolv'd in a more particular manner, than is contained in their Rules, of the state

<sup>a</sup> In Ind. Lusit.

pag. 27.

<sup>b</sup> In Ind. Hisp.

pag. 1.

<sup>c</sup> In Ind. Rom.

pag. 12.

of all questions, and the Grounds of their Religion; and decreed amongst themselves, ever with relation and submission unto his Holiness, that whatsoever by any Writer should be delivered contrary to this Doctrine of theirs, whether wittingly or unwittingly, should be expunged and razed out in all Printed and Written Books, immediately upon the sight thereof? By this means, the *Index of Spain* (*mutatis mutandis*,) might have agreed with the *Index of Portugal*; and both, with that of the *Low-Countries*, and all of them with the great *Index of Rome*, the Mother *Index* of all the rest: But they have taken a contrary course, though the *Inquisitors*, General as well as *Particular*, in *Spain*, *Portugal*, *Naples*, or the *Netherlands*, as well as at *Rome*, have all one end, and like devotion, to maintain the Doctrine of the *Council of Trent*, which contains in it the absolute form of all Popery. Yet, what that Doctrine is in particular, knoweth no Man; No, not the *Inquisitors* themselves: Else would they, I suppose, in reason, long ere this have taken up the controversie about the two <sup>a</sup> *Latin Bibles*, authorized by two Popes; or the great

<sup>a</sup> Part 3.

<sup>b</sup> See Paulus Benius Eugubinus's Book.

Qua tandem ratione dirimi possit controversia quæ in præsens de efficaci Dei auxilio & Libero arbitrio inter non-nullos Catholicos agitur, ad Clem. 8. Pontif. Max. Patavii 1603. in 4<sup>o</sup>.

<sup>c</sup> This place which is corruptly cited by Bellarmine in sundry Books

(De verbo Dei, lib. 3. cap. 4. p. 175. & lib. 4. de Rom. Pont. c. 1. p. 959. & Ib. c. 16. pag. 1028.) reading, ex decreto iudicis, for &c, is one of the best proofs for the Popes Supremacy, over all Kings and Princes, in all causes as well Ecclesiastical as Civil.

<sup>d</sup> Illius sententia pro divino oraculo habita est. Leon. Coq. Ex. Præf. Mon. p. 22. & p. 305.

<sup>b</sup> question about Grace and Power of God, which hath been diversly determined by the *Dominicans*, and the *Jesuits*. But let us urge the point a little farther. Say, (as all doubtful points must be referred unto the Pope alone, according to that of the Seventeenth of *Deuteronomy*, in their Interpretation, that the *Inquisitors* neither General at *Rome*, nor special elsewhere, can resolve these and the like doubts: Yet they might have had recourse unto the Pope in all this space; <sup>d</sup> whose Words are Oracles, his definitions the determinations of the Church, and his breast the hidden treasure of all knowledge. But, I do much doubt, if his Holiness were consulted in these and the like points, which might stumble the best writers amongst them, whether he would answer them directly, or no; because, (as *Greg. de Valentia* observes,) *Definitiones fidei raro, & à paucis Pontificibus fiunt*: It is no ordinary practice of theirs. Or, if he chance to pronounce his definitive, may it not be doubted, whether they would accord thereunto in other matters; when we see the Popes Brieves, about the matter of Excommunication, and his right in Temporal,

porals, (which according to them is *in ordine ad Deum*, subordinate unto a main point in Divinity,) questioned in *Venice*; and impugned about the *Bibles*, not only there but elsewhere? But what is this, to so many questions as do arise daily in Divinity, amongst the Papists, concerning Faith and Manners? Wherein the Papists are at odds amongst themselves; <sup>a</sup> as the Learned *Dean of Winchester* hath shewed in his painful collections. Who shall reconcile, or umpire them, decide doubts, determine questions, and take up all Controversies? There is great need of such an arbiter or judge, if any such be to be found. For, what is more ordinary with them, than to write one against another? One side defending, the other impugning, the main points of our Religion; and both, submitting their Writings unto the Censure of the Church; thereby intending to keep themselves from the imputation of Heresie: Although, indeed *Azorius* hath lately shewed, that this excuse will not serve. For, if *Titius* write a Booke, wherein professedly he doth maintain some points of Doctrine as they are maintained in the Churches of the Protestants, fully concurring in opi-

<sup>a</sup> *Vide Apolog[um] Cathol. de notis Ecclesie & de Judice lib. 2. Lond. 1605. & 1606. in 4<sup>o</sup>. To. 1. Instit. Moral. l. 3. c. 16. Sect. decimo. pag. 674. Si liber sit hæresis infectus, quam Titius ex instituto comprobat scienter contra Ecclesiam tunc tanquam hæreticus Titius potest jure damnari, tamen si in eo libro profiteatur se credere, quicquid docet Ecclesia, & paratum se esse ad emendandum & corrigendum errorem. Azor. lib.*

<sup>d</sup> Bell. lib. 3. de  
Eucharistia. c.  
23. pag. 752.  
<sup>a</sup> Ecclesix— &  
ipsum summi  
Pontificis Chri-  
sti vicarii cen-  
suræ non solum  
præfens opus-  
culum, sed om-  
nia scripta mea  
lubens & vo-  
lens submitto.  
*Bell. advers.*  
*Barcl. p. 320.*  
<sup>b</sup> The Pope can-  
not err in deci-  
ding of Contro-  
versies of Faith  
or Religion.  
Certain notes  
upon the Apo-  
logy, p. 177.  
Item, I conclude  
then with  
them, (yea,  
with the Catho-  
lick Church,)   
that the Pope  
is the only Pre-  
late that can-  
not err in deci-  
ding a Contro-  
versie or doubt  
in Faith and  
Religion, all  
the World else  
may err in de-  
ciding of such  
doubts. 16. 178.

nion with them, (as for example, if *Arias Montanus* do say, that the Books of the *Maccabees* are not Canonical) his Books shall be censured, and him- self condemned for an Heretick, al- though he profess, that he doth be- lieve whatsoever the Church doth teach, and be never so ready to cor- rect and reform his error. And this is the cause, why Cardinal <sup>d</sup> *Bellar- mine* doth refute the opinion of *Scot*, about the Eucharist, as Erroneous; though he deliver it only by way of objection, determining the contrary, being moved thereto by the Authori- ty of the Church. Which Church of theirs, what is it, or where is it to be found? Unless it be within the Popes Breast: And so it were invisible, like that of the Protestants. And therefore the <sup>a</sup> *Cardinal*, and some other of our modern Writers, have submitted their Books unto the judg- ment of the Church, and of the Pope, for the time being; that is to say, (for ought that can be learned,) to the Church, which is the Pope for the time being. Which if it be so; seeing there are so many Books writ- ten of Controversie, whereof few do agree otherwise than in general terms, why doth not the Sovereign Judge of

of all Controversies, sole Interpreter of Scriptures, (from whose judgment or interpretation here upon Earth, there lieth no Appeal,) take up the controversie, and assign every particular question his proper state and decision? Either the Pope is able to do this, or he is not able: If he be not *idoneus ad hæc*, sufficient for so great a task, why doth he bear Men in Hand that he is? And if he be able, why doth he it not, but suffereth Millions of Souls to go away unresolved? What doth this argue, but want of Charity? Which should not be in the true Pastor of the Church. The consideration of these points, methinks, should very much move the common sort of poor seduced Papists, not to rely too much upon the Popes Authority, or the Churches definition; unless it be declared unto them in particular manner, how far both do extend. For, shall I believe as the Church doth, and know not what that Church is? Shall I obey his Authority, before I see his Commission? I dare avouch it openly, that amongst so many simple Papists, which the adversaries boast to be amongst us (I though I doubt not but they fail in their large account,)

« Innumeri  
sunt adhuc ex  
Anglia, Scotia &  
Hibernia, quos  
reliquit sibi  
Dominus, qui  
non curvave-  
runt ante Bael,  
neque in pie-  
hæresi adhae-  
runt, sed cor-  
stantes in fide  
permanere.  
*Cocq. Exam.  
Præf. Mon. Jac.  
R. p. 26.*

there is not one, that doth truly know what this Church is; that doth so much as Dream of such narrow limits and bounds that it hath; as being confined within the person of one Man: Which (by Confession of the adversary,) may be sometimes for his Life, a Reprobate; and for his Doctrine, an Heretick. They imagine, that the Church is a select number of Learned Men at *Rome*, who being lawfully assembled by Authority of their Head the Pope, and guided with his infallible Judgment, have fully resolved and agreed upon all the points at this day controverted, and delivered their meanings so clearly, that the Doctrine by them Taught, may be said to be the Doctrine of the whole Catholick Church: But (alas!) it is not so. For, they at *Rome* do not always agree amongst themselves, and are divided from others in Opinions. So that, in a manner, the Papists doubt as much of the Truth of their Religion, as they do of the certainty of their Salvation: And therefore it is in vain for any Man to rely upon their Judgments, whose Judgments are so uncertain and unsettled; resolving upon nothing, but in general terms, which  
prove

Dolosus verfa-  
tur in genera-  
libus.

prove nothing. And this is the reason, why their *Inquisitors* (which in every Country are to be esteemed the most judicious Writers,) are no less different in their Censures, than diverse in Countries; that in *Spain*,<sup>a</sup> one opinion is maintained, in *Italy* another, a third in the *Low-Countries*, and a fourth at *Rome*: So that we have almost, *quot capita, tot sensus*, so many Men, so many Minds; as it appeareth most evidently by their *Indices Expurgatorii*, which agree no better than Clocks, varying oftentimes from themselves, and all of them from the Sun. But to grant so much, (which yet will never be proved,) that all these *Indices Expurgatorii* (whereof we have seen but a small number, of some few Countries, which have come unto us, rather<sup>a</sup> by good hap, and by Gods gracious providence, than by their good wills,) did agree, and that there were no change at all found in them; yet how can this their blotting and blurring of all manner of Authors, Old or New, be any ways approved or warranted? Unless it be by Authority of the *Court of Rome*. Which, whether it have any such power to tyrannize over Mens Writings, after

<sup>a</sup> About the  
purging of  
Books they can-  
not agree, nor  
never will.

<sup>a</sup> The Index of  
Antwerp was  
discovered by  
Junius, who  
lighted upon it  
by great hap:  
The Spanish  
and Portugal  
was never  
known, till the  
taking of Calais.  
The Roman  
Index was pro-  
cured; but, with  
much ado.



they have sealed them with their Deaths, (without any revocation or retraction of that, which they have written deliberately and advisedly upon view of the circumstances and consideration of the arguments on both sides,) may well be doubted. Our quarrel is not so much unto the *Catalogues of Books forbidden*, wherein also they do wrong us greatly, forbidding Books which themselves have printed; as, *Antonius Magnus, Fortunatus, Antoninus, Bertramus*, and sundry other works, which were heretofore currant amongst Papists, (although we grant, it is lawful, nay, very behooveful and expedient, that Men should be restrained from reading some Books; <sup>b</sup> as Books against the State, lewd, profane, or tending unto Atheism, which are expressly forbidden in all Religions, and in all Countries;) But, the thing which we mislike in Papistry, is, their *Indices Expurgatorii*: Which do make Men to say and unsay the same things again; to Eat up their own Words, and retract their Opinions; when, God knoweth, the Authors of them had no such meaning. And yet herein also, there were some reason to colour their lewd practices, if whilst the Authors

See the Table following of Divinity Books, heretofore approved, now Censured by Papists.

<sup>b</sup> Libri qui res lascivas, seu ob-scenas ex professio tractant, narrant aut docent—omnino prohibentur: & qui eos habuerint, severe ab Episcopis puniuntur. Reg. 8.

A rule for us as well as for them.

Authors were living, they did this; for, they might haply be converted and convinced with reason, and sheweth their Errors: But, after the Author is once Dead, perhaps some hundreds of years, and hath left his Books as it were his last Will and Testament behind him; then to raze the Records, and bely the Author, hath scarce any probability of reason to justify it; the controversies depending (as yet they do) between the Papists and Us, upon the plurality of Writers, which side hath most Testimonies.

You appeal, in every question, unto the *Fathers*; as honourable a Trial as any is under the Sun. You alledge the *Schoolmen and Canonists*; which are indeed like the *P Scribes and Pharisees*, perverting the *Scriptures*, and profaning *Divinity with Philosophy*, or rather *Sophistry*; calling themselves *School-Divines*, when they are neither *Scholars*, nor *Divines*. We do not reject them, more than your selves do.

Lastly, You bring in multitudes of *Writers*, which have, and do daily witness (as you say) the truth on your side, to prove your *Unity, Universality, and Consent*. Whom would

Rain. in Coll.  
p. 74. & 259.  
¶ Enervem &  
elumbem Apo-  
logiam Schola-  
sticorum Do-  
ctorum. Vide  
apud Cogitum  
in Exam. Pref.  
monit. Jac. 1.  
pag. 493.

<sup>a</sup> The Title of his book in Latin, is, *The-saurus Catholicus* Col. 1600. printed in two Volumes.

<sup>r</sup> As Laurence Trivius doth report in his Preface to his first Tome.

it not amaze, to see such a Cloud of Witnesses, and Torrent of Writers, as <sup>a</sup> *Coccinus* the great Book-Master doth produce in every question? But, setting aside the Bastardy of the false, and Corruption of the true, your *Indices Expurgatory*, your *Catalogues of Books forbidden*, your *See, see*, in every page, which is but a Bug-bear to fray Children withall; you shall see, how naked and destitute you are of true *Fathers*, learned Schoolmen, or Modern Writers, and that your *Coccinus* (a Writer so much esteemed of your younger Divines,) was very much to blame to leave his Religion upon pretence of Authorities, <sup>r</sup> a-bounding on your side, and scarcely to be found in any number, on ours, as you teach Men to say.

For, albeit the Controversies in Religion are not to be determined by plurality of Testimonies, without (much less, against) Scriptures; and that the Authorities alleaged ought rather to be taken by weight, than number: Yet if we compare *Father with Father*, Authority with Authority, Writer with Writer, (the *Schoolmen*, and *Canonists* always excepted; which yet speak for us in many points) your selves would be

be driven to confess, that in the most substantial and material points of Divinity, (as, about the Judge of Controversies, the authority of the Pope, the Infallibility of the Church, Power of Councils, necessity of Traditions, use of the vulgar Latine, prohibiting of the vulgar in every Language, your Idolatry, Mariolatry, and such like questions,) our number were greater, our Authorities more pregnant, and our Books more Authentical. But, how happeneth it then, (may some of you say,) that they are no oftner alleaged? Why do your Men in a manner confess, that all Antiquity is ours, and therefore are compelled to fly only unto the Scriptures? I answer, with *Athanasius*; that albeit Scripture be sufficient to Salvation: Yet it hath always been our hold, that the sayings of *Fathers*; and Writings of Men in all Ages, ought not to be neglected. You see, what use our best Learned Writers, *Jewel*, *Bilson*, and *Andrews*, (most Reverend *Bishops*;) *Abbot*, *Rainolds*, and *Whitakers*, (most Learned Doctors,) and fundry others do make of their sayings. Your Men have indeed the <sup>a</sup> proper note of Hereticks; they are *Lucifuge Scripturarum*: But do our Men

In orat. contra gentes.

<sup>a</sup> Manifestus est fidei lapsus, & liquidum superbie vitium, vel respuere aliquid eorum quæ Scriptura habet, vel inducere quicquam quod scriptum non est. *Basil. de fide.*

Men flie the *Fathers*? Perhaps some faint Souldiers of our side, before the *Fathers Works* were truly set forth, and since the coming out of your infamous *Indices Expurgatory*, lighting upon some Corrupt Treatises, or Misprinted Sentences, which speak for you, have thence drawn an argument, that all the *Fathers*, and all Writers, do make wholly or chiefly for you: Whereas, in truth, they rather make against, than for, you; as would appear if the Premisses were better observed: That is, if the *Fathers* were perused in their Originals, being free from Corruption, and read with diligence and discretion. By neglect whereof, and for that no Man hath as yet taken upon him to give us a perfect censure of the *Fathers Works*, (a labour very profitable, and almost necessary, for settling our young Students of Divinity,) it is come to pass, that the *Fathers* are in less account, and later Writers more esteemed than they should be. I have taken a little pains in this kind, and do see the proof thereof: But, what am I, that I should prescribe unto others? I am but the <sup>n</sup> *Collector* (as *Possevine* truly calls me) of other Mens Labours; I will not take upon  
me

<sup>n</sup> Ant. Posses.  
in Append. ad  
Appar. Sacrum  
in Censura Ec-  
logæ Oxoniæ  
Cantabrigien-  
si.

me to be a director of other Mens Judgments: But there is a <sup>1</sup> very Learned Man, of great sufficiency, whose Talent hath been for many years employed in this kind; who will, I doubt not, ere it be long, make us all beholding to him for his great pains, by publishing his Observations.

To conclude this point, touching the Authorities and Testimonies of the Holy Fathers; we say, that grant we had not such plenty of Witnesses, as are rise in every sound Protestants Books: Yet, the match is unequal, and the demand very unreasonable, to appeal unto the Writers of all Ages; sith at all times you have corrupted some, and perverted others, in such sort, that either the Books, or the Sentences be not to be found, I mean, such as make against you, And the reason hereof is plain: Because you have either forbidden, or purged, or altogether omitted the Books or Sentences in your last Editions, accounted best by your Novices and Students in Divinity; which are not permitted to Read a strange Book, (though it be a *Manuscript*.) but he must first <sup>a</sup> present the Book unto one of the *Inquisitors* and

<sup>1</sup> Mr. Robert Cook, of Leeds in York-shire.

<sup>a</sup> Nisi ostenso prius libro, & habita licentia à personis deputandis, aut nisi notorie constet librum jam esse omnibus permissum. *Reg. 10. in Ind. lib. prout. 167.*

<sup>b</sup> By reading  
Calvin upon the  
point of Justifi-  
cation.

and ask leave of him. Which is not easily granted, you must imagine: When *Baronius* and *Bellarmino* are fain to become suiters unto them for this faculty: Which is not allowed to all Professors of Divinity, scarcely to the *Doctors of the Chair*; perhaps because <sup>b</sup> *Pighius* and some others, have had such ill hap, (as you think) by reading of our Books, to embrace our Opinions. But, if you had contented your selves with prohibiting our Books to be Read, or purging of our Books only, (to shew that there is something commendable amongst us,) as the like hath been done of our side, with *Parson's Resolution*, *Granado's Meditations*, and sundry other Books of Papists, which Protestants have published with some changing and altering of the Sentences; though for my part I have ever been of the mind, that if these, or the like Books had never come forth, the matter had not been great, and the scandalless: Yet this is *scandalum acceptum, non datum*, occasion of offence taken or mistaken rather. For, those Men, which took pains to translate or publish these Books, do profess that they have changed and altered their Words; to shew, that with a little

little help, your Books, such as tend to Piety and Godliness of Life, that treat of the Resurrection of the Life to come, that persuade us to good Works, so it be to a good end, may lawfully be read of us: Otherwise, you would make Men believe, that we were Enemies to good Works, neither expecting reward, nor fearing punishment; living carelessly, like *Epicures*, and voluptuous *Demas's*, which esteem more of this World, than of that which is to come. Now, by the Printing of *Parson's Resolution*, and *Granados Meditations*, it is evident, that we do, in these points, (as likewise with the Philosophers, in other) join hand in hand with you, and approve of your Writings in this kind. But, what reason have you, to take your own Mens Learned Writings, which have either Historically or Theologically related the Truth of ours, or the falshood of your Religion, and alter and change them at your pleasures? And then to make the World believe, that you have only corrected the faults of the print, or some such matter? You do not tell them, that you have omitted \* whole Pages in some places, divers Sentences and Words, adding in one place, and

\* See Cajetanus  
his Commentary  
on Aquinas's  
Summa, of the  
former Editions.



<sup>a</sup> Fol. 271. col. 1.  
 Tom. 2. Did.  
 Stella Com. in  
 Lucan post  
 medium, ubi  
 legitur, Nega-  
 tivis præcepti-  
 vis, deleatur,  
 negativis, &  
 ponatur affir-  
 mativis. Ind.  
 Hisp. pag. 65.  
<sup>b</sup> In Bertramo  
 Presbytero, de  
 corpore & san-  
 guine Christi

in Eucharistia. Fol. 1137. versu 2. legendum invisibiliter, pro visibiliter. Ind. Belg. pag. 17. And after this lewd manner, they have corrected divers Books.

and taking away in other; and sometimes by a strange kind of *Metamorphosis*, changing Negatives into Affirmatives, <sup>b</sup> visible into invisible, by a contrary reading. Is this well done, can it be excused, dare you make your doings known unto the World, and publish in Print what you will have corrected in their Works? You dare not. Is not this your concealing of the fact, a plain confession of your fault?

The tryal of Religion is like the tryal of a *Nisi prius*, at the *Common Law*; you have pretended Witnesses and Evidences on your side, to inform your Counsel and persuade the Jury: Your Writers are your Attornies and Lawyers, that plead the case, and inforce the proofs before the tribunal seat of each Mans Conscience, that is uprightly and indifferently minded: Now as you have your Counsel, so we have ours, to speak for us. Admit the question were about the Popes Supremacy, (a point to be debated by the Counsel of both sides:) Let us see your Evidences, and

and hear your best Witnesses that can speak most directly to the matter. Here you bring in *Abdias's History*, *Linus of the Passion*, *Clement's Constitutions*, *Recognitions and Epistles*, *Ignatius's Epistles to the Blessed Virgin*, *Martellus's to Maxentius*, *Marcus's to Athanasius*, *Julius's Rescript*, *Pope Nicolas's flaunting Epistle to the Emperor*, *Peter Ravenna's Epistle to the Council of Nice*, and the *Council of Nice's Epistle to Sylvester*, a *miraculous Letter of Gelasius's to Anastasius*, reporting that which was done two Hundred years after his time, *Gregory's touching the Priviledge of Saint Medard*, *Melchiades's Tale of Constantine's Christening*, *Constantine's Donation*, *Augustine's Sermon of Peter's Chair*, and his *Questions upon the Old and New Testament*, *Ambrose's Commentary upon the Epistle to the Corinthians*, *Galathians*, and *Timothy*, beside the *47 Sermons*; *Hierom likewise in his Commentary upon the Epistle to the Romans*, *Galathians*, *Timothy* and *Titus*, and the *Exposition of the Creed unto Damasus*, the *Council of Sinuessa*, and another at *Rome*, one *lusty Decretal in the Extravagants*, and *four Canons for the Popes Jurisdiction*. All these do witness plainly

See the first  
part Tract. 1.  
2, 3, 4, 5. fo.  
39. 40.

D d

for

See the Bastardy of the false Fathers. Part 1.

for the Supremacy: But, what are they? Sufficient Witnesses, good Freeholders, *probi & legales homines*? No such matter: They are sorry Witnesses, base Fellows that have wandered up and down the Country, without any certain habitation, and some of them have been burned in the Ear for Rogues: They know neither Father nor Mother: In brief, your own Learned Counsel at the Law (*Bellarmino, Baronius, Possesine* and others,) will tell you as much, if you do but whisper them in the Ear. Now let us see your Evidences, what credit they do bear: Have they any Labels or Seals unto them? They have. Are they ancient? Many of them, very ancient: Yet (if I be not deceived,) they will do you very little good. For, if we do but view the Evidences better, and hold them against the light, your falsehood will easily appear in helping and interlacing your Books. For, by the Canon Law, (as it appeareth by the *Gloss in c. in Memoriam, Dist. 19.*) A falsary is he, that in Writing addeth, or detracteth, or altereth any thing fraudulently: And such you have shewed your selves to be, in the Sentences following: To prove that the Pope of Rome

Rome hath full Power in the Church of God, that all things, and all Men, even the Princes of the World, should be obedient unto him by Gods Law; and that of him alone we must seek and inquire what is to be believed, what to be thought, what to be held; \* you produce certain words out of *Cyrl*, that are not in all *Cyrl's* Works. And to help the matter, you bring in *Tho. of Aquine*, that is ready to depose, that he hath seen the Words there, and compared them with the Original: But, you do well not to put him to his Oath, for fear of wilful Perjury. Likewise, in the *Council of Ephesus*, <sup>a</sup> you have added these Words in the Proem thereof, *instead of Pope Celestine*; to make us believe, that *Cyrl* was President of that Council, not in his own Name, but in the right of another, *viz. of Pope Celestine*. In <sup>b</sup> *Cyprians Book of the Unity of the Church*, you have inserted these Sentences. *The Primacy is given to Peter: Upon him alone, he buildeth his Church: He appointeth one Chair: He that resisteth this Chair of Peter, upon which the Church is built, doth he trust to be in the Church?* In <sup>a</sup> *Gregory's Epistle*, where it is said, that *Paul, Andrew and John*, were all Members

D d 2

of

\* Part 2. p. 69.  
Tho. Aquinas  
in opusc. con-  
tra errores  
Græcorum.

<sup>a</sup> Isidorus Mercator, added these words to the Council; Cui præfedit B. Cyrillus Episcopus Alexandrinus loco Cælestini Papæ. vide Edit. Col. 1537. p. 314. Revif. du Conc. de Trent. pag. 303.

Part 2. p. 90.

<sup>b</sup> See part 2. the 1 place.

<sup>a</sup> Ib. the 133 place.

of the Church under one Head, meaning Christ; you have coggled in *Peter's Name*, like cunning Gamesters that can help a Die at a need. Thus, \* *S. Isidor's Words*, which hath made Kings subject unto Gods Fear, and accountable unto him alone for their actions, you have alleaged with this condition, *unless there be one upon Earth, which instead of God himself might punish them*: Which are not found in all his Books. Thus you have marred the Words by adding unto them: The like you have done by changing and altering of them. We will bring variety of Examples. <sup>b</sup> In the Book of *Questions*, *quest. 75. in the 4 Tome of S. Augustine's Works*: *Christ prayed for Peter; for James and John he prayed not*. Some of you Read the Words thus, with a Negative; which must be Read Interrogatively. <sup>c</sup> In *Chrysostomes 1 Ep. unto Innocentius*, it is doubted that both in Greek and *Latin*, you have turned the *Plural number* into the *Singular*. In *Theodoret's Fifth Book*, and *Ninth Chapter*, you read *Father* for *Brother*: And in *S. Ambrose's first Book de Penitentia*, you have changed *Peters Faith* into *Peters Chair*: *Et*, into *ex*, in the 17th of *Deuteronomy*: And ye

\*  
—

Read

\* *Ib. the 16. place.*

<sup>b</sup> *Ib. place the 3.*

<sup>c</sup> *My Lord of Winchester in his Book of Obedience in the Preface and pag. 53.*

Read the *Slaughter of Priests*, for an *Army of Priests*, in *Greg. 4. Book of Epistles*. And in *Gratian*, out of the *sixth Synod of Constantinople in Trullo*, cap. 36. where the Council said, *Let Constantinople be magnified as well as Rome*; you have the Words in a clean contrary Sense, *Let not Constantinople be magnified as well as Rome*. And lastly, in *S. Augustines Words, de Doctrina Christiana, lib. 2. c. 8.* for authorizing your *Decretal Epistles*, (the best Foundation of your Supremacy,) you have (as hath been shewed,) grossly mistaken the Antecedent to the Relative: Next, you have changed the *Nominative case into the Accusative*, and the *Accusative into the Nominative*, as also the *Plural Number into the Singular*. Now, if these be some of your best proofs which are alleged for the Popes Sovereign Authority, in causes as well Ecclesiastical as Civil; we may hereby judge of the rest, and need not fear before what Judge, or unto what Jury we report the matter. For, if in the *Common-Law*, Forgery, once plainly proved against a Man, be sufficient to over-throw his cause, be it otherwise never so good; say, in common reason, how are they like-

ly to speed, which to prove a broken Title have suborned so many false Witnesses, inserted so many Words and Sentences, and committed so many gross Forgeries, or Perjuries rather? But, it may be, that the Counsel of their side will demand of us, what Right or Title we have, what we can shew against them in the behalf of Kings and Princes, for the Temporal Jurisdiction. Here though we have not so many Witnesses to produce, or testimonies to alleage, as our adversaries have; yet we doubt not, but the Judge will be favourable unto us, knowing how hardly we have been dealt withall. For, (which we have Learned by one \* of your own Counsel, that ingenuously confessed it,) when any one of our Witnesses did but offer to speak the Truth on our side, you Nipped him on the Head, pinched him by the Elbow, or cut-out his Tongue: Or if any were so hardy as to step forth, and tell his Tale, you had a spell to charm

\* Non solent Pontifices libenter permittere, ut suorum prædecessorum res gestæ aut opiniones, quæ authoritati Papali suffragantur, vel impugnentur, vel in dubium vocentur. Et propterea tam Pontifex ipse,

quam locorum ordinarii, atque Hæreticæ pravitatis Inquisitores sacis sunt solliciti, ne libri aliqui, qui potestati pontificiæ ullo modo derogare videntur, in publicum prodeant; & si prodierint, vel omnino supprimantur, vel à nemine absque facultate speciali, eaque in scriptis habita perlegantur, donec expurgati fuerint. ita librorum Autores, non semper propriis, sed istorum verbis loqui, suamq; sententiam proferre, quamvis inviti, sæpissimè compelluntur. *Reg. Widdringt. Cath. in Apol. pro sure Princ. p. 343.*

and

and turn the Words in his Mouth, Thus you have dashed <sup>a</sup> *Agapetus* the Pope out of Countenance, for offering to say, <sup>b</sup> that *the King hath no Man upon Earth above him*: And <sup>c</sup> *Lud. Vives*, renewing the Words again in his Epistle to K. *Henry the Eighth*, is clapt up in Prison, by a strong hand, even after the time that he had been served with a *Subpœna* to Witness of our side: Thus have you stopt up <sup>d</sup> *Nilus de Primatu*, <sup>e</sup> *Theodorus Balsamon*, *Antonius de Rosellis*, *Marsilius Patavinus*, and sundry others, that are never likely to come forth, unless the Judges be pleased to send a special warrant for them. Again, where one *Erasmus*, lately of their own side, did confess in the hearing of diverse honest Men, <sup>f</sup> that the Church was not founded upon *Peter*; and *Stella*, another deponent of theirs, being sworn and examined, <sup>g</sup> saith, that the Apostles were all equal; <sup>h</sup> *Duaren*, that the

<sup>a</sup> The Book is forbidden wherein these Words are; and left out in the last of Bigne.

<sup>b</sup> Non--habet in terris se quicquam excellens.

<sup>c</sup> Cujus potestas Majestatisque est in terris secundum Deum maxima. Ep. ad Regem Angliæ præfixa Com. de Civ. Dei.

<sup>d</sup> It is in the Catalogue of Books forbidden.

<sup>e</sup> Theodorus Balsamons Works are thrust out of Bigne in the last Edition; Marsilius Patavinus omitted in the 2. Edit. Tr. utriusque

Juris Doctorum. Antonius de Rosellis in the Index Expurgat. Belg. p. 85. Hisp. 2. Neap. 156. <sup>f</sup> Petrus non est fundamentum Ecclesiæ; sed Christus. *Erasm. in Ind. Hier.* <sup>g</sup> Fol. 20. Com. in Lucam Col. 1. ad finem, ubi legitur æqualiter disposuit, deleatur particula æqualiter, & ponatur ejus loco, non, &c. *Ibid. Hispan. p. 76.* <sup>h</sup> Reges præterea ac Imperatores, non admiſſe tantum Synode, sed & præfuisse legimus, lib. 1. de sacris Eccl. Ministeriis cap. 11. *Ind. Hisp. pag. 96.*

<sup>i</sup> D d 4 Emperors



i Fr. Guicciar-  
dini loci duo, ob  
rerum quas  
continent gra-  
vitatem cogni-  
tione dignissi-  
mi: qui ex ip-  
sius Historiarum  
libris 3.  
& 4. dolo malo  
ab Expurgato-  
ribus librorum  
Pontificis de-  
tracti, in ex-  
emplaribus  
hactenus im-  
pressis non le-  
guntur, nunc  
vicissim ab in-  
teritu vindica-  
ti. Vide specu-  
lum Pont. Rom.  
per Steph.  
Szegedinum,  
anno 1602.

Emperors heretofore were not only  
present, but *President in Councils*;  
and lastly, whereas *Guicciardine*  
hath discoursed at large in his History  
of the Popes invading of the Temp-  
oral Right of Princes, and usurping up-  
on the Church: All these Witnesses,  
and a Hundred more that might have  
been alleaged with a wet Finger, for  
us against them, what with fair pro-  
mises or foul menaces, they have  
used the matter so, as they will not  
now be known of any such Words;  
but are ready to forswear them, if  
they may be suffered. But, the best  
is, the Words were spoken in the  
hearing of many; for they stand  
upon Record, and cannot be denied:  
And there are strong Witnesses a-  
gainst them, that will offer to prove,  
that they have been solicited and hi-  
red, (in their hearing, and to their  
certain knowledge,) to unsay them  
again. All which if it may be pro-  
ved against them, (as it hath in part  
already, and shall hereafter more  
fully appear,) what Jury is there,  
that will not find the matter, or  
Judge that will not pronounce Sen-  
tence, on our side resolutely, and  
give them the Wages of their fraudu-  
lent practices. But, I hear some  
earnest

earnest Proctors for the Court of  
 Rome, answer for them, and say, that  
 matters are urged against them very  
 untruly, and carried with a strong  
 hand. For, though we use to twit  
 them with their *Indices Expurgatorii*,  
 and make the matter very odious un-  
 to the common people, by telling  
 them that there are such Books  
 compiled by Men that are so linked to  
 the will and pleasure of their Lord the  
 Pope, that if they bring forth but a  
 bud of such fruit as doth not relish in  
 in their Mouths, they nip it off streight,  
 and teach Men to think and speak in all  
 respects according to the art and Tongue  
 of the Roman; whether they be Old  
 or New, ancient or modern, Writers,  
 and do maintain the doing thereof as  
 lawful: Yet forsooth, there is no such  
 matter; this is but a scandal (say  
 they,) brought upon them. <sup>b</sup> If it  
 can be proved, that in any *Index Ex-*  
*purgatorius*, there is any thing in the  
*Text of the Fathers*, commanded to  
 be put out; or, that any Writer of  
 their side doth take upon him to Pa-  
 tronize or defend any such Indices,  
 they will not offer to speak a Word  
 more. Say ye so? You speak like  
 honest Men: I pray God you mean  
 as well. We accept of your kind of-  
 fer:

<sup>a</sup> Rain, in the  
 Preface of his  
 Conference to  
 the English  
 Seminaries.

<sup>b</sup> Ostende ul-  
 lum Indicem  
 Expurgatori-  
 um, qui aliquid  
 quod ad ipsum  
 & genuinum  
 Cyrilli contex-  
 tum pertineat  
 obliterare  
 præcipiat.  
*Gresl. lib. 2.*  
*de jure & more*  
*prohib. lib. ma-*  
*los. c. 7. p. 305.*

<sup>a</sup> Nomina vel unum librum unius ex quatuor prædictis Patribus, qui in ullo Indice prohibitorio aut expurgatorio interdicitur: nomina, aut frontem exporrigere, ut calumniatorum nota innotator. *Greif. Ibid. pag. 298.*

<sup>b</sup> The Book is Printed Madridi apud Alphonsum Gomezium Regium Typographum 1584. in 4<sup>o</sup>.

<sup>c</sup> Index librorum Expurgandorum in studio fororum gratiam confecti Tom. i. In quo quinquaginta Autorum Libri præ cæteris desiderati

emendantur: per Fr. Jo. Mariam Brasichellen S. Palatii Apostolici Magistram, in unum corpus reductus, & publicæ commoditati editus, Roma ex Typographia R. Cam. 1707. 1607. Superiorum permissu, &c.

fer: And either so much shall be clearly proved as hath been spoken; or else, if we fail in our proofs, we will not refuse to be marked in the Forehead, for Slaundersers. Let this be the first point to be proved,

*That in your Indices Expurgatorii, made by publick Authority, issuing from the Popes Holiness, there are certain Sentences commanded to be put-out of the Text of the Fathers Works, which are to be seen in some Printed Copies, and the ancient Manuscripts: and that there is no reason why they should be razed out, save only that they stand in your way, and make directly against you.*

The Second; *That you maintain the purging of Fathers, and blotting-out Words in the Text, as lawfully done; and have de facto done it in diverse of the Fathers Works: Especially, in Ambrose, Cyprian, and Gregory, Printed all of them at Rome.*

The first point, of purging the Text of the Fathers, is thus shewed: It is confessed, that there are two Indices Expurgatorii; the one Printed at <sup>b</sup> Madrid in Spain long since, the other <sup>c</sup> at Rome very lately: But, in

these two *Indices*, there are certain Sentences or Words in the Text of *Greg. Nyssene*, *Chrysostome*, *Anastasius*, *Euthenius*, *Procopius*, *Agapetus*, *Didymus Alexandrinus*, (against Idolatry, Satisfactions, *Peter's* Primacy, and for the Supremacy of Temporal Kings and Princes,) blotted out: Therefore the proposition is true, and undeniable. My assumption is easily proved, by these Words in the *Indices*: *In textu*, *In the Text of such or such Fathers*, let these Words or Sentences be blotted out. So much we know most assuredly, by those few Printed *Indices*, that have come unto our Hands: But, if we might be suffered to see the rest, (which are many in every Country, not only Printed, but perhaps Written, too) I doubt not, but we should see the text of *Augustine*, *Hierom*, *Chrysostome*, and other of the Fathers Works, thoroughly purged. The reason that I have to induce me hereunto, is, because I have seen a Printed *Chrysostome*, that was brought from *Cales*, wherein divers Sentences were put forth by the *Inquisitors*: The Words were first blotted-out with the Pen, and then while the Ink was wet (see their cunning) they cast dry Vermilion

*d Ser. Col. 116. circa finem, in illis verbis, Eam vero solummodo naturam, quæ in creata est, colere & venerari didicimus, deleatur dictio, solummodo. Quod est ipsissimum verbum Greg. Nysseni. Ind. Hisp. pag. 20. c Discede ab improbitate, relinque malitiam, arripe virtutem, pollicere innovacionem vitæ: Hoc tibi pro defensione sufficiet. Ego sanè assero, quod si unusquisque de nobis peccantibus, relictis prioribus malis, Deo polliceatur verè se non rediturum ad ea, nihil aliud ad pleniorrem satisfactionem Deus requiriturus sit. Quæ verba sumpta sunt ex S. Chrysostoro de S. Philogenio. Ind. Hisp. p. 20.*

tion upon them, being ground into very small Powder, left haply otherwise their Youths might, with *Aqua Fortis*, have recovered the Words again; a matter very easily to be done. But, what need we any more Testimonies out of the *Indices Expurgatorii*, for proof of this matter, when themselves do in Words openly profess, and in practice shew forth as much as hath been spoken? Namely, *the purging and cleansing of the ancient Fathers.*

*Gretser* that wily Fox, although in his Apology for the purging of Books, he seem to disclaim any intermeddling with the *Fathers Works*, because the *sayings of the Fathers*, *as they are Fathers, need no Purging*: Yet, (mark his subtile distinction,) *a being considered as Sons, their Words may be corrected, and censured by the Church*, though it may be many Hundred years after their decease: Or, the *Fathers*, *b as Fathers in Law*, may be purged: That is, by *Gretser's Interpretation*, if they deliver any other Doctrine than their Father the Pope, or Mother the Church doth maintain.

<sup>a</sup> Nam Ecclesie Pater ille dicitur, qui Ecclesiam salutari doctrina alit & pascit. *Gretser de fure & more prohib.* lib. 2.

<sup>b</sup> Verissime tunc exhibet filio suis opus misericordie. *Ib. cap. 9. p. 321.*

<sup>c</sup> Eatenus non Pater est, sed vitricus. *Ib. cap. 10. p. 322.*

Thus

thus far the Jesuit. <sup>c</sup> Cardinal Borromeo and Cardinal <sup>d</sup> Montalto, with <sup>e</sup> the Bishop that put forth Gregories Works at Rome, do openly all of them profess, that they have purged Saint Cyprian, <sup>f</sup> Ambrose, and Gregory, of many spots and blots, thrust in by Hereticks, to infect the minds of the Simple. This was done partly by the *Inquisitors*; partly or chiefly by the Popes Authority; who, have forbidden the Reading of some of those Works, (as namely of <sup>g</sup> Saint Ambrose,) until they were revised by their appointment: Lest their works Printed as before, *que ad vitam data erant, operarentur mortem, might do more harm than good, being read without choice or discretion.* And therefore because that neither Ambrose, nor Cyprian, nor Gregory, nor any of the Fathers shall give occasion of Offence unto the simpler sort, they have compared them with sundry good

<sup>c</sup> Totus in eam curam incubueris ut omnia Cypriani scripta mendis antea deformata, nunc in veterem illam integritatem ac speciem restituerentur. *Manutius in Ep.*

<sup>d</sup> Felix Cardinalis de monte-alto.

<sup>e</sup> Petrus Tossitanensis, Episcopus Venufinus.

<sup>f</sup> Obscura explicuimus, manca supplevimus, adjecta rejecimus, transposita reposituimus, depravata emendavimus, omnia demum in germanam Ambrosii purissimam redolerent. — suppositis quibusque

abscessis pro viribus studuimus. *Ep. Felie. Card. de Monte-alto ad Greg. R. 13.* Præclara hæc Patrum monumenta cum Ecclesie inimico in medicitritici zizania superfluenante, adeo corrupta ac temerata depromerentur, ut interdum nullum, interdum ineptam, aliquando falsam, nonnunquam verd à fidei institutis, & ab ipsorum Authorum mentis alienam, efficerent sententiam. Ib. vide etiam *Ep. F. P. Tossitanensis* Episcopi Venufini præfixam, Tom. 1. operum Greg. & ad Card. Borromæum ante opera Cypriani. <sup>g</sup> Inquisitores, S. fidei negotiis perfecti, lectionem illorum (ne quæ ad vitam data erant operarentur mortem) nec omnibus, nec absque delectu permittebant. *Ep. Card. de Monte alto Tom. 1. operum Ambrosii.*

*Manuscripts,*

<sup>h</sup> Neque hac diligentia contenti, auctoritatem adiunximus loculentissimorum scriptorum, utpote ejusdem *Paterii*, & item aliorum, *Gratiani*, *Petri Lombardi* & ceterorum, -- etenim ij. cum eruditione præstant, tum exemplaria longè antiquiora habuerunt, quæ minus corrupta minusque vitiosa putantur.

*Ex Arg. in omnes libros.*

<sup>h</sup> Gregorium, clementissime Pater, sequentur deinceps aliorum SS. Patrum mo-

numenta pristino suo splendori restituta, quibuscum veluti junctis copiis adversus hostes Ecclesiæ securius decertantes, divino auxilio victoriam reportare possimus. Præsto ad id nobis sunt tot idiomatum diversi characteres--præsto est *Clementinum tuum Collegium*, cujus ope ipse polliceri ausim, me pro viribus curaturum, ut nulla in re officio meo desum. *Dominicus Basi Typog. Vaticanus Ep. ad Clem. 8. Tom. 5. operum Greg.* <sup>i</sup> Cum Typog. in ipso Vaticano palatio divinitus erecta, tanquam arx munitissima sit veritatis orthodoxæ, non solum tuendæ, verum etiam propagandæ: Ex eaque proditura sint emendatissima Patrum scripta, quæ auxilii, ornamentique plurimum afferrent Christianæ pietati. *F. Petrus Tassin. Epif. Venusinus Ep. Sixto 5<sup>o</sup>. Tom. 1. operum Greg.*

*Manuscripts*, (but they tell us not how many, nor directly where they are to be had,) <sup>h</sup> collated the Authorities with *Gratian*, *Aquinas*, and *Peter Lombard*, (which perhaps lighted upon better Copies, than are now extant,) and lastly, referred all doubts to the Judge of all Controversies; who, no doubt, hath provided very wisely, that nothing shall come out that shall be very prejudicial unto his Holiness. <sup>i</sup> And for this cause, there is not only a *College of Inquisitors* appointed to Survey and Cense the *Fathers Works*, erected by *Clement the Eighth*; but a *Vatican Press* also, with all things requisite, ordained for the reprinting and setting forth of them most correctedly: A matter of no small consequence in propagating the *Romish Faith*, if God should not raise up Men in all Ages, to discover their wicked practices. My *Lord of Canterbury*, being not long

since

since the worthy Dean of the Cathedral Church of Winchester, hath<sup>k</sup> (in his judicious Answer to *Hill*,) wished, that some Man who had opportunity and leisure, would take in Hand *Gregory*,<sup>l</sup> *Ambrose*, and *Cyprian of Rome*. What his Grace longed to see done being *Dean*, and furthered with his first both great and exemplary Gift, (being Bishop of *London*) is by Gods especial providence now happily effected, since his Lordships advancement to the See of *Canterbury*. And who knoweth, (<sup>m</sup> as *Mar-dochee* sometimes said unto *Queen Hester*,) whether God hath brought his Grace unto this highest Room of Honour, (within the space of so few Years or Days, as scarce was ever heard of before,) for this purpose, to provide for the safety and perpetual Preservation of so many *Fathers*, and other grave Writers of the Church? Which, else, are likely to Perish, either through our great negligence, or the Papists over-great diligence and labour. The fruit of our labours, in comparing *Saint Gregories Works*, with sundry ancient *Manuscripts*, is ready for the Press in *Latin*, and shall shortly come forth *Permissu Superiorum*: And, if God will, that of

†

*Cyprian*

<sup>k</sup> The tryal of of their notable Forgery, some things being added, some diminished, or other changed, it were good some of our Men did undertake in *Gregory*, lately put out at *Rome*. Answer to *Hill* in the end of the Book.

<sup>l</sup> Item, it were a good labour for some Man who had leisure, to confer the elder Books with *Freloniuss* Edition of *Ambrose*, and to notifie the differences to the World. *Ib.*

<sup>m</sup> Quis novit utrum idcirco ad regnum veneris, ut in tali tempore pareris? *Esther*.

4. 14.



*Cyprian*, shall accordingly follow immediately after. In the mean while, I shall intreat the Christian Reader to observe, how that in *Gregories Works*, (besides the *Exposition upon the Book of Kings, Psalms and Canticles*; which neither by *Paterius, Bede, Jo. Diaconus, or Caesar Baronius*, or lastly, by the ancient *Manuscript Copies*, can be shewed that he wrote,) there are an Hundred Forty and odd *Epistles* added, which are not found in any one of our Copies. And in *Cyprians Books*, they have been bold to add, not only sundry *Epistles* and *Works*; but have blotted and blurred divers of them, which are most evidently Written by that Blessed Martyr. So that, he that should look for the 75 *Ep. ad Pompeium*, against an *Epistle of Stephanus, or Firmilianus's Letter to Cyprian*, with sundry others, may look till his Eyes stare in his Head, and shall never find them, because they have left them out in their exact *Roman Edition*. And exact it must needs be, that was perused by four *Cardinals*, with the assistance of a fifth, *Cardinal Borromao*; a Man that was lately Sainted for his good Works: I hope, they count this for none. For, if they do, they may

as well Dissaint him hereafter, (as Saint him now,) for his great negligence, or partiality rather. In setting forth of *Cyprian*, his negligence was such, that *Pamelius* hath in above 500 places, taken him tardy, in these terms, or the like: *Thus read Manutius before very corruptly: This Word was added very superfluously in the Roman Edition: I wonder, what made him read thus; it is wonder that he followed not the ordinary Reading in this place: It is to be preferred before that of Manutius: Thus he reads, but not so well: This was omitted by Manutius, and well restored by us: Here Manutius, and Morelius both had changed the Reading, all for the worse. Thus Reads he: But, I know none that Reads so besides.*

runt hanc lectionem Manut. & Morelius—verum non rectè. Annot. in Ep. 12. Manutii, codex mendose Ep. 13. in Annot. Manutius habebat omnia corruptè. Annot. in Ep. 19. Ex hoc loco patet emendatius hic nactum exemplar Morelium quam Manutium, Annot. in Ep. 38.

Alas, poor *Manutius*! That he should be thus blamed, when the *Cardinals* were in fault, that had the oversight and charge of that business. And, if we believe *Manutius's* Protestation, in the *Preface to the Book*, the Book was done with such singular care and exquisite diligence, that

<sup>d</sup>Sic Manutius nescio quis pravam illam distinctionem introduxerit. Annot. in Ep. 2. Corruptissime habebatur. Ib. Miror cur vulgatam lectionem non secutus sit. Pamel. Annot. in Ep. 7. Manut. non rectè, forte errore scripturæ. Ib. magis placet hæc vulgata lectio quam illa Manutii. Annot. in Ep. 8. Mutave-

it was wonder that *Pamelius*, being but a plain *Chanoine* of *Bruges*, durst be so bold as he is, to taxe it in so many Hundred places; especially seeing *Baronius* is so far wedded to the *Roman* Edition, that he confesseth the Reading of *Pamelius* to be better, and yet he thinks himself in Conscience bound to follow this. The *Roman* Edition is likewise followed by *Bellarmino* and others: And, amongst other motives, this was one, no doubt, because as in Words it doth vary from other Editions, so also it doth greatly differ in the order of the Epistles; insomuch, that he that would compare the *Roman*, with other Editions, or with the *Manuscripts*, shall hardly find a means to know the order of them. Again, another reason why this Edition is cited before all others, is, because it is harder to be gotten; so that the Reader of our side shall seldom come to see the place in the Original, but must be fain to seek it in some other Edition. The like pranks they have played us, in the putting forth of *Ambrose* at *Rome*, in five Tomes:

\* The 1. Tome  
was printed at

Rome, in the Year 1580. The 2. Tome 1581. The 3. in the Year 1579. The 4. 1582. The 5. Tome in the Year 1585.

\*

ing

ing before they came forth. What the cause was of their long stay, may easily be guessed, if we consider only the *fifth Tome*, wherein are his *Epistles* and *Sermons* contained. Which they have disordered, throughout that whole *Tome*. For, that which is, the *third Sermon* in the *Roman Edition*, is the twenty ninth *Sermon* in the *Paris*. And that which is the twentieth *Sermon* in the *Roman*, is the second in the *Paris*. And thus in the *Book of Epistles*, that which is the *sixth Epistle* of the *first Book* in the *Roman Edition*, is the *eightieth Epistle* in the *tenth Book*. And again, that which is the *threescore Epistle* of the *eighth Book*, is the *fifth Epistle* of the *first Book*. Thus you see, into what a Chaos and confusion they would bring all things, if they might be suffered. I should have sworn, they had learned this art first of *Sixtus Quintus*, but that his Bible came out some few years after. For, in his vulgar Bibles (because Men should not be too perfect and exact in quoting Chapter and Verse of the Bible) he hath altered the Verses in every Chapter almost, from the *Lozan Reading*, and all the *Bibles* that were before.

Ee 2                      And

And if any Man should have been so absurd, as to have followed him in this foolish Order, we might have bid our *Concordances* farewell; or else (which had been no small labor) have reformed them according to his Bibles. For, where other Bibles (the later, of *Clement*; the former, of the *Lovans*) make thirty one Verses of the first Chapter of *Genesis*, he makes but twenty nine. Where they divide the second Chapter into twenty Verses, he divides them but into twenty: And in the thirtieth Chapter of *Numbers*, where the *Sixtus's* Bible hath left out two whole Verses almost, it makes but six Verses; whereas in all other Bibles there are seventeen Verses. But I observe another policy of our Romanists, in their putting forth of Saint *Ambrose* in that confused manner as hath been shewn: For, they have found it best fishing in a troublesome state. And as Cut-purses do gain by a Throng, and seditious Men in a troublesome World: So the *Papists* have made their benefit by this confusion; and their gain is, that by this means secretly they have inserted amongst Saint *Ambrose's* Works, above fifty Epistles

Epistles and Sermons, which are neither to be found in the former Edition, nor in that of <sup>a</sup> *Paris*, which came out immediately after this. But the reason of that may be, they staid long looking for this last *Tome* when it would come forth; and in the end they were fain to print it without it: Which, in my opinion, makes that Edition of *Ambrose* which was printed at *Paris* 1586: with the Ship, never the whit the less sailable. For, if a Man might ask them *Quo warranto*, by what Warrant they have thrust in so many Treasures into that holy *Father's Works*: What answer can they make? but this; *Quod volumus sanctum est*, we are your Spiritual Governors, *Inquisitors*, and Directors: Pry not too curiously into our Actions, examine not our Dealings, nor inquire after our Editions. For otherwise, the use is when any Man doth put forth any new Treatise, to shew where he had it <sup>a</sup> in particular, (not in general only) *ad facti fidem asserendum*, that he may not seem to have counterfeited it in his own name, or printed it otherwise than it is found in the written Copies (though therein also a Man may be easily

<sup>a</sup> *Ambrose's Works at Paris were printed in the year 1586. It was seven years in printing: Mean-while all other Editions were forbidden.*

<sup>a</sup> *Nonnullos præterea Tractatus, & Epistolæ ac Sermones nusquam adhuc typis datos, à majoribus tamen diu desideratos, multo conquiritos labore, operi addidimus, Felix Card. de Mofis alto. in Ep. Tom. 1.*

beguiled; if, he have not store of Copies and Judgment withal. They have herein failed us: And unless they can bring forth good proof where they had these Sermons, Epistles and Treatises, they are to be apprehended upon suspicion of forgery. And yet if they should find where they had them, that is not enough, unless they can make it appear, that they did not know they were stolen and counterfeited. The last feat that they have plaid us in this new *Ambrose*, is this; they have changed the *Titles* and *Inscriptions* of the Sermons, after a strange and foul manner, sometimes to their great advantage. As, where before; there was a Sermon *De fide Petri: Of the faith of Peter* so inscribed, they have intituled thus, *De Cathedra S. Petri, Of the chairing of Saint Peter*; a solemn Feast-Day amongst the Papists. Which Holy-day, though it be marked in red Letters in the *Roman Calendar*, for a double Feast, to be solemnized the eighteenth of *January*: Yet in an old *Missal*, that is in our publick Library (given heretofore by *Leofric the first Bishop of*

*p. Martyrol.*  
*Rom. Cal.*  
*Baron. p. 24.*  
*c. Cathedra S.*  
*Petri Romae.*  
*Duplex missale*  
*Rom. Restitu-*  
*tom. Saiman-*  
*nce. 1588.*

*d Hunc Missalem Leofricus Episcopus dat Ecclesie S. Petri in Exonia: Verba in principio Libri.*

*Exeter,*

Exeter, unto the Cathedral Church of Exeter; and by them unto us) there is no such Feast neither in Red nor Black, double nor single. Belike, at that time, neither the Sermon of Saint Peter's Chair in Ambrose, <sup>e</sup> nor those in S. Aug. with other pretty Pamphlets of the same Litter were known; which <sup>f</sup> Torrensis (that finds so much fault with Erasmus) cites, as his; but with an exception, that if all of them be not Saint Aug. own; yet the most are theirs who lived the same time, and all (no doubt) were written by learned and godly Men. And again, although they do not avail much to convince the opinions of Sectaries: Nevertheless, there will be godly Men and learned, who will permit and judge them to be Saint Augustine's own, and will take both delight and profit by them.

<sup>e</sup> Rain. in  
Coll. pag. 154.

<sup>f</sup> In Confess.  
Aug. lib. 1.  
cap. 9. Tit. 2.

Surely, I am of Torrensis's Opinion, that a Man may take some delight in reading such fabulous Reports, by way of pass-time: But, I think there is no great profit in reading these or any other of their *Legends*. For, in one of these Sermons of the Chair of Saint Peter (which I wonder how the *Lovanists* have omitted), whose beginning is, *Quamvis solemnitas;*



<sup>a</sup> Bene Natalem Cathedralē, inter ipsa jejuniorum initia nobis Deus præstitit, ut dies quæ prius erat intemperantiæ, nunc sit sobrietatis, &c. <sup>b</sup> Orent quotidie pro charis suis (defunctis scilicet) interpellent Dominum voce flebili, precentur eis errorum veniam, lapsum remissionem;

pascant esurientes, &c. ut si quid defunctorum negligentia minus factum est, fide viventium impleatur. <sup>c</sup> Hæc non nostra doctrina est, sed Ecclesiarum: & si Ecclesiarum, utique Dei; quia Magister Ecclesiarum est omnium Deus.

<sup>a</sup> In the publick Library.

<sup>a</sup> Extant de Cathedra Petri Sermones 2.

the end, *esse mereatur, Amen*; there is <sup>a</sup> such a pretty story of the first Original of this Feast, the first day of *Lent*, and the cause why it was instituted, that it is pity *Baronius* never saw it, to have made some use of it. <sup>b</sup> For, there is Prayer, Oblations and Sacrifice for the Dead; not only that their pain might be mitigated, but that their sins might be forgiven them (wherein, the Compiler of this Sermon goeth a note above *Ela*, as they say): <sup>c</sup> And this custom, he saith, was ever the custom of all the Churches of God.

Of this Sermon we have one or two Copies <sup>d</sup> in written hand: Which, for very shame, (it may be) the *Lovans* seeing such riss-rass Doctrine in it, would not take into his Work. For, in this very kind they were so honest, that they have thrust two other Sermons, of the self-same Argument (but yet, a little more cleanly wrought) into a corner; though *Baronius* himself, that is wont to search out such odd corners now and then, & doth wonder

at

at their boldness. The greater cause have we to wonder at his Folly, and want of Judgment, that would seem to approve of that, which in it self, and in the Judgment of the *Lovans* (who were no partial Judges in our behalf) was esteemed a mere foppery. In this Point of Corruption, (under pretence of correcting the ancient *Fathers* of the Church) I could be very large in prosecuting the several wrongs done unto our young Students in Divinity: But, having intreated briefly, in this fourth Part, of these several Points very remarkable; of Papists disesteeming of Fathers, erecting an Office for prohibiting and purging of all sorts of Books, especially the *Fathers*, which (in their Indices) they first command to be purged, and then defend it in their Writings and Practice, as you see by their *Vatican* Prints; I will only note unto you some two or three abuses moe about the *Father's* Works, springing out of their *Indices Expurgatorii*: And afterwards I will draw aside the Curtain, and plainly lay open before your Eyes this foul mystery of Iniquity (contained in sundry *Indices Expurgatorii*) drawn into one Table; that

S. Aug. 15. &  
16. de Sanctis;  
Quorum priorum  
rem miramur  
rejectionem in  
Appendicem  
in Schola Lovan-  
niensi; cum  
nihil habeat  
quod Aug. esse  
impediat. Ba-  
ron. in Mar-  
tyrologio ad  
Jan. 18. pag. 34.

that you may learn hereafter for ever to detest and abhor them.

We have, in recapitulating the several wrongs offered unto the precious Monuments of those worthy Writers which God hath stirred up in all Ages, urged the great and open injury and violence done upon the Body of the *Fathers*, and other Writers; which concerns the adding and taking, or changing the words of the Text. There is another kind of wronging their Books: Which, though it be more secretly and cunningly carried, yet it is no less hurtful and dangerous; and the wrong done, is of two sorts: Either by corrupting the *Gloss*, when they dare not adventure upon the *Text*; or by marring the *Index* or *Table*, when they list not to meddle with the Book it self: Albeit the same words be found in the Book, or Text it self, which are commanded to be put out both in the *Gloss*, and in the *Index*. In the Bible of *Robert Stephens*, upon the fifteenth Chapter and sixth Verse of *Genesis*, these words in the *Gloss* are commanded to be put out; *Abraham fide justus, Abraham was just, or justified by Faith*: Which are all one with the words

<sup>a</sup> Deleatur illud, Abraham fide justus. Ind. Rom. p. 48.

of the Text, as the *Domists* translate them; *Abraham believed God, and it was reputed to him unto justice.* This Authority is urged thrice in the *New Testament*: *Rom. 4. 3. Gal. 3. 6. Jam. 2. 23.* Again, *Exod. 18. 16.* *Moses telleth Jethro, that when any Controversie chanced amongst them, they came unto him to judge between them, and to shew the Precepts of God and his Laws.* Out of these words there is drawn this note; *Moses secundum leges Dei judicat lites populi*: Which they have caused to \* be put forth in the *Roman Index*. Thus, on the first Verse of the twenty sixth Chapter of *Leviticus*, they have expunged the *Gloss* in the Margent; *Sculptilia prohibet fieri, God forbiddeth them to make any graven thing*: Though the words of the Text are in their own Translation, *I the Lord your God; you shall not make to your selves an idol and thing graven.* Again, *1 King. 7. 3.* We read these words in the Text; *Prepare your hearts to our Lord, and serve him only*: And yet the *Gloss* in the Margent, *Serve him only*, *d Serviendum soli Deo*, must be blotted out. \* *Job the ninth, Verse the first*, we find, that *Man compared with God cannot be Justified*;

<sup>b</sup> The *Domists* Translation of *Genesis*.

\* *Deleantur illa verba, Moses secundum leges Dei judicat lites populi. Ib. pag. 48.*

<sup>c</sup> *Deleatur illud, sculptilia prohibet fieri. Ib.*

<sup>d</sup> *Deleantur illa verba, Serviendum soli Deo. Ib. p. 50.*

\* *Ib. p. 52.*

<sup>a</sup>Deleantur illa  
verba, *Christus  
hostia pro pec-  
catis nostris.*

Ib. pag. 53.

<sup>b</sup>Ex *Olympio-*

*doro, c. 9. co. 617*

*B. abra de no-*

*tam Marg.*

*mystica corpo-*

*ris participa-*

*tio, & scribe,*

*Nedum mysti-*

*cæ, sed verè &*

*realiter ipsum*

*Christi corpus*

*in Eucharistia*

*participamus.*

Ib. pag. 77.

Item in *Philone*

*Carpathio Col.*

720. *E. dele*

*notationem*

*mysticæ ci-*

*bum corporis*

*Christi possidet*

*Ecclesia. Et*

*scribe, verum*

*Christi corpus*

*realiter in ci-*

*bum datur Ec-*

*clesia, Ib.*

<sup>c</sup>Honore quo-

libet sublimio-

rem cum ha-

beas dignita-

tem scribe in

*margin.* Inter

*Sæculares puras duntaxat, Ib. pag. 108.*

*Statuimus, id est, abroga-*

*mas: Vel, ponitur Statuimus, pro consulimus, Dist. 4. Statuimus.*

*justified; and yet the Note thence de-*  
*rived in the Margent most natural-*  
*ly, may not be read: Deleatur illud;*  
*Comparatus Job justitiæ Dei, compa-*  
*ratione hominis justitiam nullam de-*  
*clarat.* Lastly, where Christ is noted to  
be the sacrifice for our sins, upon the  
words of the *Psal. vers. 6. and 7.* ac-  
cording to the *Hebrew* account, as is  
observed by *S. Paul, Heb. 10. 5.* they  
have willed the words, *Christus hostia  
pro peccatis nostris, Christ is the sacri-*  
*fice for our sins*, most <sup>a</sup> shamefully  
and audaciously to be dashed out.  
And, would they not in time, if they  
might have been suffered to go on in  
this sacrilegious course, have razed  
the words of holy Scripture? Let  
this suffice for advertisement, which  
hath been spoken, for the purging  
of the *Gloss*, be it never so proper,  
natural or pertinent, if it seem other-  
wise in their account; whiles they  
must be suffered <sup>b</sup> to make heretical  
*Glosses*, (as, against the mystical re-  
ceiving and participation of Christ's  
Body in the Eucharist: Which is de-  
fended by *Olympiodorus* and *Philo*  
*Carpathius*) or untrue: As, in Pope  
*Agapetus's* words, <sup>c</sup> where he tells

the

the Emperor that he hath a dignity far above all other Men; that is (say they) mere secular Men: For, thus they teach us to construe his words; directly against the purport and purpose of the Author in twenty places. Sometimes their Glosses are ridiculous: As, *Telesphorus jejunium instituit, id est, abrogavit. Telesphorus the Pope did ordain, that is, did abrogate the Lent fast.* Of all three sorts if any Man can have the patience to endure, or leisure to read them, you may find store of Examples in the <sup>d</sup> Canon Law, and in the <sup>e</sup> Observation of the Roman Inquisitors upon the second Edition of Bigne his *Bibliotheca veterum Patrum*: Whereunto I remit the Reader, and come now to speak of their notable fraud and cunning in framing *Tables* and *Indices* upon the *Father's Works*, so craftily and cunningly, that whereas they serve for a Hand to point at the chiefest Sentences in each Author, they either remove or turn the Hand aside; to the great detriment of those, which upon a sudden occasion, are to see what such a *Father* saith to such a Point, and have not the leisure to peruse over the whole Book. Hereby chiefly the younger Students

<sup>d</sup> Vide Collationem censuræ in Glossas Juris Canon. per Jo. Pappam. 1599.

<sup>e</sup> The Censure upon the second Edition of Bigne Par. 1589. would make a pretty big Book of it self. Ind. Rom. pag. 63.

Students are like to be prejudiced most: Who, before they come to read over all the *Father's Works* in their Originals, (whereunto they are diligently to be advised), may have great use of these *Concordances* and *Tables*; which, if they be truly and painfully gathered, the best Divine amongst us, or them, may have occasion at one time or other, to have recourse unto, for refreshing his Memory, or perfecting the Notes which he hath formerly gathered. But, they deal with our young Scholars as *Holofernes* did with the *Urbans* at the siege of *Bethulia*: They break the *Conduits*, cut the *Pipes* asunder, and stop all the passages which may bring them provision of good and whole some water. Thus in the *Table* of *Corysostom's Works*, they have put out certain words, (in his third Sermon upon *Lazarus*, *Tom. 2. pag. 1345.*) which evidently shew unto us the perspicuity and plainness of the Scripture. The sufficiency of the Scripture, proved in his *Commentary* on the 95 *Psal. Tom. 1. pag. 960.* is likewise put out. So likewise for Justification by Faith alone, upon occasion of Saint Paul's words, *Non solum sed & gloriamur in afflictionibus,*

*Tom.*

See the Index of Spain re-printed at Sathur, in the Preface, where there is a Survey made of all these places.

Tom. 3. pag. 945. Thirdly, the Church founded upon the Rock of Faith, not upon the person of Saine Peter, in his Sermon of Pentecost; Tom. 3. pag. 877. Fourthly, against auricular Confession in his 9. Sermon. of *Ignorance*; Tom. 2. pag. 137. Thus in the Table of *Hilary*, a plain place, that directs us to *Hilary's* words against the Doctrine of Merits; and in the Index of *Jerome*, another place against the worshipping of Images, is casheer'd, and blotted out. As you may see in the Preface of the *Index Expurgatorius* reprinted at *Samaria*. This is an intolerable wrong and injury done unto poor Students in Divinity: But that is not all. For, though they do not altogether deprive them of these Tables or *Indices* to the Father's Works; yet by causing new Tables to be published, wherein they omit whatsoever makes against them, and thrust in that which is not to be found in the Body of the Works; they so order the matter, that he that is desirous to make use of their Tables, and *Concordances*, shall not only reap no benefit by them, but receive great harm from them.

Here in this last Clause and final Conclusion, if the detections of their fundry



fundry foul and disingenuous Stratagems in each kind, were not sufficiently demonstrated to each Man's Conscience, endued with Piety and the fear of God; I would have adventured once more to have made the passage yet easier to the understanding of that which hath been delivered: But, *Verbum sapienti sat est*; I hope you are wise, and will make use of that which hath been spoken. I desire no Man to relie in *fide aliena*, on my credit; nor to see with other Mens Eyes: But, if he have not the *Indices Expurgatory* hereafter mentioned (as indeed the Copies are few, and hardly to be gotten) and that he chance to doubt of any Point, concerning them; my Request is, that he would come and \* see; whether the words be not (as far as human infirmity will permit) truly alleaged out of their own Books, and so remain not faithless, but faithful. And now I descend to deliver you an Epitome or brief Table of that which hath been spoken concerning their *Indices*.

\* In the Publick Library.

*A Table of the Divinity-  
Books first set forth; and  
approved, then censured,  
by Papists.*

**T**heodorus Abucarez was  
sainted by *Bigne* in his  
second Edition, and dis-  
sainted in the third, set  
forth according unto the Censures of  
*Rome*. He was sometimes Bishop of  
*Caria*; and is censured in three places  
in the *Index Expurg.* at *Rome*;  
pag. 136.

2. The Acts or proceedings of the Duke of Niverse with the Pop, printed at Frankford, is utterly forbidden in the Roman Index, pag. 731.

3. *S. Adelman*, as he is called by *Blane* in his second Edition, is put out of the number of Saints by the Inquisitors at *Rome*, and his *Epistle about the Eucharist* censured in two places. He was sometimes Bishop of *Bruxis*. See the *Index Exp. of R. p. 125.*

4. S. *Ado* wrote a Book called *Breviarium Chronicorum*, corrected by the *Roman Index*, pag. 245.

<sup>a</sup> Vide *Ciacon.*  
de vitis Pont.  
pag. 150. In  
vita *Agapeti*.

<sup>b</sup> *Big.* Tom. 2.  
pag. 795.

<sup>c</sup> *Tit. Expositio*  
*Capitum ad-*  
*monitoriorum.*

Tom. 3. Col. 9.

5. *Agapetus* both <sup>a</sup> Deacon, and Pope of *Rome* (though <sup>b</sup> *Bigne* make him only Deacon of *Constantinople*) wrote a <sup>c</sup> Book of Instructions unto *Justinian* the Emperor, which is foolishly glossed in the *Roman Index*, pag. 108. *Maledicta glossa, qua corrumpit Textum.*

6. *Angelus*, Bishop of *Ravenna*, wrote an Epistle *De ratione recte fidei*, corrected, if not corrupted in two places, in the *Roman Index*, pag. 124.

<sup>a</sup> *Peracris in-*  
*genii & do-*  
*ctrinæ, Poss.*  
Tom. 3. verbo  
*Pap. Masso-*  
*nii.*

7. *Agobardus*, Bishop of *Lyons*, Works, have been lately published by *Papyrius Massanius*, <sup>h</sup> a man very acute and learned; his Books nevertheless are prohibited in the *Roman Index*, until they be purged. *Vide Ind. Rom.* pag. 737.

<sup>i</sup> *Poss.* Tom. 1.  
p. 8. 36.

<sup>k</sup> Tom. 3. *Bibl.*  
*Sf. Patr.* Col.  
1287.

8. *Alcuinus*, or *Albinus* (as *Sigbert* <sup>i</sup> calls him) an Englishman, Bedes Schollar, and *Rabanus*'s Schoolmaster, wrote <sup>k</sup> three Books *De Trinitate, ad Carolum Regem.* *Sixtus Senensis* in his Preface, and divers others, do falsely attribute this Book to *Calvin*, (as indeed *Alcuinus* and *Calvinus* are all one name, by a Metathesis and change of the Letters)

They

They charge him with making this Book, and printing it in *Alcuin's* name. When both the note of the beginning and ending of this Book, is to be seen in an antient Manuscript in *Lincoln College*, and the very Copy it self, written (as it may be conjectured) above 500 years ago, to be seen in the *Princes Library* at *S. James*, and elsewhere. The Book likes not the *Papists*, and is corrected as his, in the *Rom. Index*, pag. 129, by taking away some Marginal Notes; he is likewise put out of the *Catalogue of Saints*.

9. *S. Nahelmus*, Bishop of *Shireburn* in *England*, famous for his Sanctity and Learning, hath incurred the *Roman Censure*, pag. 128.

10. *S. Algerus* wrote three Books of the *Sacrament*: Which are re-proved by the *Master of the Sacred Palace*, in above seven places. See the *Index Expurg. Romæ*, pag. 222. He himself is unfainted.

11. *Petrus de Alliaco*, Bishop of *Cambray* in *France*, *Jo. Gerson's* Master, wrote a Book of the *Reformation of the Church*, printed with the *Council of Basile*: It is not for nothing, that *Possevine* hath put in a *Caveat* against him.

Jan. 12. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Jan. 12. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Tom. 3. Bibl. Sf. Patr. Col. 164.

Tom. 6. Bibl. Sf. Patr. Col. 451.

1 In Appar. Tom. 3. p. 32. integro judicio legendus.

Bibl. Sf. Patr.  
Tom. 1. Col. 23.

• Vide Ind.  
Hisp. Exp.  
p. 20.  
• Ind. Rom.  
p. 66.

• Rom. Ind.  
p. 70.

Bibl. Sf. Patr.  
Tom. 1. Col. 181

Bibl. Sf. Patr.  
Tom. 1. Col.  
1308.

Bibl. Sf. Patr.  
Tom. 5. Col.  
877.

• Ind. Rom.  
pag. 195.

• P. 161 c.  
the Book is  
omitted.

12. *Anastasi* Bishop of Nice, published an Answer to certain Questions, moved unto him by certain Orthodox Christians: It is purged as well in the Text, as in the Gloss, in five places, by the Divines of Spain; in 24 by the Divines of Rome.

13. *S. Anastasi* the Synaite, and Martyr, is in the Roman Index put out of the Calendar of Martyrs. And his Books of *Hexameron* have certain Marginal Notes, which are corrected in nineteen places.

14. *Anan* Bishop of Caesarea's Commentary upon the *Apocalyps*, is censured in the Roman Index, pag. 84.

15. *S. Antony*, commonly called the *Great*, a most worthy Abbat in his time, hath had much wrong done unto him of all hands. He wrote amongst other Treatises a Book called *Metisse*, or Sermons: And first the Divines of Spain have corrupted the Text in twenty six places. Secondly, the Inquisitors of Rome, have added twenty places more in their *Ind. Expurgatorius*. Thirdly, the Master of the sacred Palace hath unfainted him. Fourthly and lastly, they have purged the whole Book in their last of 14 P. 161, by commandment no doubt of their Superiors. So that now he

may

may be called *Antony the little*. For they have made him little enough. His Epistles are likewise censured and scholied in two places. See the *Ind. of Rome*, p. 117.

16. *Antiochus*, first a Monk, and afterwards Abbat in *Palestina*, a very learned and godly Man, hath put forth certain *Homilies*, which are censured only in three places of the *Margent*. *Vide Ind. Rom.* pag. 104.

*Bibl. Sf. Parr.*  
*Tom. 2. Col.*  
531.

17. *Antoninus*, Bishop of *Constantinople*, wrote an *Epistle of Comfort to Arcadius*, being in banishment: It is censured in one place. See the *Roman Index*, pag. 123.

18. *S. Apollonius Com.* upon the *Capitules*, cited by *Bede*, is censured in the *Index Rom.* pag. 78. in two places; He is also one of the discarded Saints.

*Bibl. Sf. Parr.*  
*Ed. 2. Tom. 8.*  
*Col. 729.*

19. *P. Apollonius Collatius* a Priest, composed four Books, *Of the destruction of Jerusalem*; his Books are so censured in the *Roman Index*, pag. 268. that we can neither find censure, nor Book in the last of *Paris*.

20. *An Apology*, intituled in Latin, *Contrareformatos S. Francisci ad mentem S. D. N. per F. Manfredum ordinis Minorum de observantia*, is utterly forbidden. See the *Index of Rome*, pag. 738.

F f 3

21. *Tho.*

21. *Thomas Aquinas's Works* were printed at Rome 1470 by commandment of *Pius the Fifth*, *purged* from the corruption of *Falsaries* and *Hereticks*. I hope, you know their meaning.

22. *Archer*, a *Sussex* con in the Church of Rome, his Books are corrected in two places. *In Rom* pag. 263.

23. *Richard Fitz-John* Archbishop of Armagh, wrote a Book of *Sums* against the *Armenians*, and other Treatises: Take heed, (faith *Possessive*) how you read them printed; Anno 1511. I hope no *whiteman* likes the Print any whit the worse for his rash censure.

24. *S. Arnaldus* Abbat of *Bona Vallis*, *S. Bernards* Compeer and Companion, wrote divers Treatises in commendations of the *B. Virgin*, of the seven words upon the Cross, and the twelve Cardinal Works of *Christ*, which commonly are cited under *Saint Cyprian's* name. Surely he had done much good service to the Church of Rome; it is pity he was not *fainted*: Or rather what pity was it, that being *fainted* in one Edition of *Bigne*, he should be unfainted in another.

<sup>c</sup> In the 2 Ed.  
Par. 1589.

<sup>d</sup> In the 3 Ed.  
Par. 1610.

25. *S. An*

25. S. *Augustines* Works printed at *Paris* by *Merlin*, are censured by the \* *Index* of *Naples*, for one only \* *Pag.* 28. Note in the Margent. The same printed at *Par. apud Carolam Guillard*, *Widam*, &c. Anno 1555. have 67 Notes corrected in the *Index Expurg.* printed at *Antwerp*: The *Divines* of *Spain* in their *Index*, have the like number.

26. *Jo. Avila* a Spaniard, an excellent Man and a good Preacher, amongst other Books of his, there is printed a Treatise called, *Audi filia*, at *Alcala* 1556. without the Authors privity, (as *Posservine* saith): A very likely matter: The Book hath somewhat in it, which is not so well pleasing to the *Censors*.

Vide *Ap. Poss.*  
Tom. 2. p. 115.

27. S. *Bachisarius*, one that lived in S. *Aug.* time, and wrote *de lapsis recipiendis*, is thrust out of the *Martyrologe*, and put into the \* *Index Expurg.* of *Rome*, having well enough escaped the *Spanish Inquisition*. \* *Pag.* 123.

28. S. *Theodore Balsamon*, Patriarch of *Antioch*, hath written very many Commentaries, upon divers of the *Father's* Works, which are extant in the second Edition *Bibliotheca Sanctorum Patrum*: But, you shall not find one of them, in the last



of *Paris*. So hateful is the name of *Balsamon* unto them, that it were well now, if he could hold any place with them.

29. *S. Basile*, sometimes Archbishop of *Seleucia*, hath written upon the *Annuntiation of the blessed Virgin*, and three *Sermons upon Lazarus*, translated by *Peltan* the Jesuit. He is now plain *Basile*, in the *Roman Index*: His Books are censured but in two places of the *Margent*, and yet they cannot be admitted in the last *Edition of Paris*.

30. *S. Basil*, Bishop of *Cæsarea*, hath a proper *Liturgy*, corrected or corrupted rather by two false *Glosses* in the *Index of Rome*, pag. 213.

31. *S. Berengosius* hath written of the *invention of the Cross*: There is a Note or two that doth not very well please the *Inquisitors*: They have thrust the Notes out of the Book, and the Saint out of the *Calendar*.

\* 32. *Caesar Baronius's* former Editions of his *Martyrologie* are forbidden, or at the least not acknowledged in respect of the later,

\* Dum plurima Annalibus digerendis per-volutanda fuerit, agnoscit ingenue, quæ

prin is e in on bus aut manca, aut non omnino ad plenam veritatem abs se fuerant scripta, P. ff. App. Tom. 1. pag. 257.

33. *Fr. Baldvini Constantinus Magnus*, is forbidden in the *Roman Index of Books* forbidden. *Ind. Lib. Pro- bib. 2304-34*

34. *Natalis Beda's Book of Confession*, is prohibited in like sort to be read: It is an easie matter to ghes at the cause. *Vide App. Poss. Tom 3. p. 147.*

35. *Bellarmines* first Editions are not acknowledged by *Bellarmino* himself, for his: The reason was, there were so many faults of the Print (as *Passewine* saith: *Bellarmino* reported unto him, in the year 1598). If *Bellarmino* had not written a Book of *Recognitions* lately, or that we could not shew many things changed, some omitted, and very many added, we would believe this to be true. But the contrary is most manifest, viz. that *Bellarmino* hath, and doth, and will retract more and more. *Sic enim Bellarminus mihi de hac requerenti respondit, dum esset Ferrariae, Anno 1598.*

36. *Jo. Benedicts Sum of Sins*, is in many things carefully to be read, for fear of Protestantism, Lutheranism, or Calvinism, I warrant you. *Printed Lug. 1593. In multis caute legendus est, atque in quibusdam immemor eorum, quae sanxit Tridentina Synodus Sacrosancta, Poss. Appar. Tom. 2. p. 121.*

37. *Paulus Benius Engubinus* writ a Book in Quarto, *Of ending the Controversie* (that hath long been in Spain and elsewhere, between the Jesuits and the Dominicans) about Free-will, &c. printed Patavii, 1603. The Book

\* See the Roman Index, pag. 740.

b Fertur scrip-  
tisse vitam  
Gregorii 7.  
impudentissi-  
morum men-  
daciorem ple-  
nam, *Poss.* in  
*Appar. Tom. 1.*  
*p. 221.*  
*Aug. Poss. Ap-  
par. p. 230.*  
*Tom. 1.*

c Nisi quis con-  
cessu S. Sedis  
Apostolicæ, ad  
sefellendos, qui  
ex illo autore  
errores affe-  
rantur, hære-  
tici velut re-  
vincere, lib.

d Fuit Catho-  
licus Presby-  
ter, *Ind. Belg.*  
*p. 12.* e Nihil  
tamque reprehensibile in eo est præter obscuritatem elocutionis, &c.

Book is lately \* called in, and, as I hear, burnt.

38. Benno the false Cardinal, be-  
cause he was made by a false Pope,  
as *Possavin* would have it, wrote the  
*Life of Gregory the Seventh.* The  
Book is b grievously vexed by an un-  
just censure of *Possavine*: But if all  
were false Cardinals, that were made  
by false Popes, how many true Car-  
dinals should we find?

39. Bertram, a Priest in France,  
writ a Book of the Body and Blood of  
Christ, in *Carolus Calvus's* time, about  
the year 810. *Clement* the Eighth  
hath utterly forbidden the reading  
thereof, c unless it be with a mind to  
refute the Errors therein (as they say)  
contained: The *Divines* of *Doway*  
have censured it madly in divers pla-  
ces; but especially pag. 1137. read-  
ing the clean contrary, *invisiblely* for  
*visibly*. Is not this to give unto Chil-  
dren, when they call for bread, stones;  
for fish, scorpions? But that which  
is most ridiculous, is this: The Pope  
utterly forbids the Book to be read;  
the *Divines* of *Doway* provide that it  
may be read, d because the Author  
of it was a *Catholick Priest*, and the  
Book is not so e much to be blamed

as Men think: They, in some sort, commend it, & he utterly dislikes the Book.

Vide Appar.  
p. 230. Tom. I.

40. Xifas Betuleius's learned Annotations upon Tertullian, are purged in 25 places by the Divines of Doway. See the Belg. Ind. p. 82.

Index Lib. Pro.  
lib. p. 180.

41. Lucas Bertini wrote a Book with this Title in Italian; *Oracolo della rinovazione della Chiesa*. The Book is too good for them. I would they would let us have it, since they have prohibited it.

42. The Bible printed at Lyons, apud Jo. Tornesium, Anno 1567. is, in the beginning, purged of the Brief of the Bible; and, in the later end, of all the Index and Sentences of the Scripture. See the Index of Spain, pag. 16.

43. Sanctus Pagninus's Bibles, printed Lugd. apud Hug. à Porta, Ann. 1542. are corrected about the Gloss in 44 places by the Divines of Spain, p. 16.

44. The Bible of Rob. Stephens, with the double Text, and Annotations of Valart, hath about 200 places in the Margent, and one or two in the Text, commanded to be purged by the Inquisition of Spain and Rome. I will shew you a taste thereof; that you may know whereof the purgation is made,

Ind. Hisp. p. 6.  
Ind. Rom. p. 47.

<sup>a</sup> The words  
which our B.  
Saviour ob-  
jected to the  
Devil.

made, and what Ingredients are in it. *Gen. cap. 6. nu. 11.* This is the History of Noah, who (as Paul saith) was justified by faith, *Heb. 11.* because he believed God, when he was warned of God about the Deluge. *st. Peter calls him a preacher of Righteousness, 2 Pet. 2.* Item, *cap. 15. nu. 13.* Abraham was justified by faith. Item, *Deut. 11. lit. D.* A blessing is promised to them which obey Gods Word. Item, *Reg. 1. cap. 7. lit. A.* <sup>a</sup> We must worship God alone. Item, *Job 15. nu. 14.* How can a Man be pure in Gods sight? Item, *Psal. 36.* The faithful are not forsaken of God. *Psal. 39. lit. B.* Christ the sacrifice for our sins. *Psal. 71.* If a man acknowledge his sin, Christ is merciful. *Isa. cap. 8. C.* We must trust in God, and not in mans help. *Isa. cap. 28. lit. D.* Christ is salvation to them that believe in him. Item, *lb. cap. 53. lit. D.* Our Righteousness. Item, *lb. cap. 64. B.* All men are sinners. *lb. cap. 66. A.* God dwelleth not in Temples made with hands. All these Propositions (no doubt as heretical) are commanded to be expunged in the margin of that Bible. And in the Index or Table, besides many of the former, these propositions also are to be put out, being as suspicious as the rest; They that believe in Christ,

Christ, their sins are forgiven them. He that believeth in Christ shall not die for ever. By Faith we receive the Holy Ghost. By Faith our Hearts are purified. We are justified by Faith in Christ. No man is righteous before God. Now I would very fain know of any Papist, whether these propositions, almost all of them, *totidem verbis*, in the very same terms be not found in the Scriptures? if so; what do they else, but shew plainly, that there wants not will, but opportunity to purge the Text of the Bible? and to frame the Word of God unto their Minds; an intolerable Sacrilege, and unmatchable boldness, that Christians, in the time of the Gospel, should so far impugn the Doctrine of Christ, the Spirit of Truth, the Word of God. If these Propositions be true and warrantable, both by the Words of the Scripture, and Interpretation of all Writers, why do they blot and blur them in this lewd manner? If they be not agreeable unto the Word of God, and consent of Fathers, let them prove it, and we have no more to say unto them. In Conclusion; there is no *Editio* of *Vatablus* allowed by them, save only that which was corrected or rather corrupted,

rupted, at *Salamantica* 1584. They have in like sort forbid some fine Latin Bibles to be read: As both the *Index* of *¶ Naples*, and *Possesine* in his *Selecta Bibliotheca* do shew. It is to be wished, that at length they would resolve upon one,

¶ Pag. 159.

Vide *Appar.*  
*Poss.* p. 241.  
*Tom. I.*

45. *Bilibaldus Birckheimerus*, or *Pinkeheimerus*, although he writ a Book *De corpore & sanguine Domini*, in answer to *Oecolampadius*; yet the Book is for divers causes inhibited to be read: For, he was not so sound as he should have been.

¶ Non fuit in  
Catholica fide  
integer, *Poss.*  
*Ib.*  
*Poss. Appar.*  
*Tom. I. p. 252.*

46. The *Breviary* of the Order of the *Cistercian Monks*, hath been very much purged, and printed at *Paris* 1575. But, I hope, no man will be so foolish as to buy that Edition, if he may have the former.

47. *Vittorio Brigante. Novella Fiori della Virgine Maria di Loreto Santa casa sua. Ven. 1600.* This must needs be good stuff about the History of the *Lady of Loreto*, that the Book must be called in so soon, though it were printed by the *Papists*. See the *Ind. Rom.* pag. 735.

*Ioss. Tom. I.*  
*p. 252.*

48. *Britto* wrote certain (or, as *Possesine* censures them, uncertain) *Commentaries* upon the *Prologues* of *S. Hier.* which *Dadraus*, *Cueilly*, and *Fenar-*

*Fernardentius* have thrust out of *Lyra's Works*, for some other cause than they will be known of.

49. *Bern. de Bussi's Works*, are printed more correctedly (say they) at *Brixia*, Anno 1589. They have, no doubt, corrected his Opinion in many things, whether for the better or for the worse, I will not say: You may easily judge, by their usual manner of purging Books.

50. *Georg. Bustin's Questions of Divinity*, printed at *Venice* 1574. are prohibited by the Papists.

51. *S. Bernard's Works* printed before the year 1586. *Par.* are not so well liked of.

52. *Nic. Cabasilas* wrote a Book, with this Title: *Compendiosa Interpretatio in divinum sacrificium*. The *Index* of *Spain* wills the 29 and 30 Chapters to be blotted out, the *Index* of *Rome* is somewhat more favourable than so: For it doth not command them to be expunged, but only to be read more warily; they have observed some four or five places, that are as well in the *Text*, as in the *Margent* to be purged, with a contrary purgation: They will not have him to be accounted either a religious, or a learned Man, they have taken

Pos. Appar.  
Toma. p. 528.

Edicta sunt con-  
fugatoria, *Par.*  
Anno 1586.

Pos. Appar.  
Tom. I. p. 224.

\* Pag. 19.



taken such a spleen against him: And yet (as *Possevine* notes) he was a famous Man in his time, and Archbishop of *Theſſalonica*, about the year 1300. Furthermore, his Books *De divino altaris sacrificio*, *Observat. in visionem Ezech.* and *De processione Spiritus S.* are forbidden to be read:

<sup>1</sup> Because the Author (though otherwise learned) followed the Errors of those times, and degenerated from the Catholick Faith.

53. *S. Casarius*, Bishop of *Arles*, wrote certain Homilies: The Marginal Annotations are expunged in four places.

54. *Cardinal Cajetus* one of the famous Scholars of his time, hath set forth a Commentary upon *Aquinas*, printed commonly with his Works; <sup>m</sup> the Papists challenge the *Edition of Antwerp* for being corrupted by Protestants. I am sure the *Edition of Rome*, which only or chiefly they allow, is so far corrupted, that (if I be not deceived) they shall find two or three leaves left out in some places.

55. *Barth. Carranzaes Catechism* is extant, and forbidden; <sup>n</sup> Item, his *Sums of the Councils*, both no doubt for the same reason, because they were

<sup>1</sup> Secutus est communes eo tempore Græcie errores, cetera doctus. Vide *App. Off.* Tom. 2. p. 480.

*Ind. Rom.*

<sup>m</sup> See the Preface.

*Ind. lib. Prehib.* p. 98.  
<sup>n</sup> Alicubi lapsus est in ipsa Conciliorum summa.

were not well enough made for the Papists.

56. *Mich. Carranzaes Annotations* Poss. Appar. Tom. I. p. 183. upon *S. Ildephonse*, are likewise retracted.

57. *A Treatise of Schisms and Heresies in the Church of God, together with the remedies against them, set forth by Scipio Calandrinus 1572. in the Italian, is forbidden at Rome. See the Rom. Ind. pag. 741.* Ind. lib. Prohib. p. 198.

58. *Tho. Campanella's Works* are utterly forbidden to be read, *Ibid.* pag. 735.

59. *Melchior Canus de Locis Theologicis* Lov. 1564. is forbidden in one of the *Indices Lib. prohibitorum.*

60. *Jo. Capnio his Speculum oculare, de verbo mirifico, and De Arte Cabalistica*, are mentioned in the list of Books prohibited; and yet the *Divines of Doway* see no reason, why the Book should be wholly forbidden: They have passed <sup>a</sup> their censure on the Books very learnedly.

<sup>a</sup> *Ind. Belg.* p. 18.

61. *Fr. Capito* writ an exposition of the <sup>b</sup> places of Scripture abused by Hereticks: The Book is printed at Venice 1579. but it must not be read at any hand.

<sup>b</sup> *Quibus hæretici abutuntur, Poss. Appar. Tom. I. p. 494.*

450. *A Table of the Divinity Books, Part IV.*

Omnino prohibentur, *Ind. lib. Prohib.*  
p. 106.

62. *Chr. à Capite fontium* wrote divers Books: They are all forbidden until they be better perused by the *Inquisitors*.

63. *Ceremoniale Episcoporum*, a Book of the Rites and Forms of Consecrating *Archbishops and Bishops*, &c. is lately reformed at *Rome*: The *Papist* will stand to none, but to the last Edition.

⁹ Donec corrigatur, *Ind. Rom.* p. 731.

64. *Alex. Carerius's* Book of the Authority of the *Bishop of Rome*, against wicked *Politicians* (such as *Bellarmino*) *Pat.* 1599. is not to be read, till it be ⁹ reformed. It is wonder this Book is forbidden; seeing *Bellarmino*, in his *Treatise against Barclay*, seems to come every day nearer and nearer unto this opinion.

⁹ Secundo est editum, ac ut aiunt reformatam secundum decreta S. Concilii Tridentini. *Poss. Appar.* Tom. I. pag. 51.

65. *Alph. Casarubius's* Summary of the Privilege of the *Friers Minors*, and other *Mendicant Friers*, is ⁹ not to be read; unless it be the second Edition, printed at *Brinia* 1590.

66. *Georg. Cassander*, one of the indifferentest Writers of the contrary side, hath written divers Treatises: Whereof some are wholly forbidden, as 1. *De officio pii viri.* 2. *De Baptismo Infantium.* 3. *Liturgica.* 4. *Preces Ecclesiasticae*: Some are purged; as, *His Book of Ecclesiastical*

cat Hymns, in above twenty places. See the Index of Antwerp, pag. 37.

67. *Cassianus* collation of Free-will, pag. 1528. is not to be read; unless it be printed at Rome 1580.

Ant. Poss. App.  
Tom. 2. p. 131.  
Ind. Lib. Pro-  
bib. p. 106.

68. *Barth. de Castello* composed a Treatise of the Union of the soul with God, forbidden expressly in the Roman Index, pag. 732. It hath been twice printed, as *Jo. Maria* reports it in his name, *Ibid.*

69. *Ambr. Catharinus's* two Questions about the words of the Eucharist, is mentioned in the Catalogue of Books forbidden.

Ind. Lib. Pro-  
bib. à Sixto 3.  
p. 87.

70. *Petrus Cellensis* is likewise mentioned in the Index Expurgatorius of Rome, pag. 296.

71. The Chaldee Paraphrase upon the Bible is forbidden to be read: I think their meaning is, until it be purged. The reformation whereof *Fr. Ximenes* intended, but could not so much as begin, being prevented by death. In his second Edition of the Bibles, there was a purpose once by *Gregory* the Thirteenth (as *Rob. Bellarmine* told *Fortunatus Fanensis*) to have staid the Edition of the King of Spain's Bibles, till that were corrected. This *Fortunatus* in his Edi-

Fortun. Fanens.  
in Præfat. Bib-  
liorum.

tion of the fourfold Bible hath done reasonably well in purging the *Chaldee Paraphrase* upon the Pentateuch. The rest he hath omitted till some other time.

72. S. *Chromatius*, in his Book of the eight *Beatitudes*, hath one or two suspicious places: Which are therefore glossed upon in the *Rom. Index* pag. 107.

\* Pag. 141.

73. S. *John Chrysostom*, printed at *Basile* by *Frobenius*, though the Books have scaped their express censure; yet, in above sixty places in the \* *Index of Spain*, they have commanded that to be thrust out, which doth direct us unto the very words of that golden-mouth'd *Father*, as hath in part been shewed in the *Preface* of the *Index of Spain*, reprinted by the Honor of the French Gentility, the *Lord of Pleffis*.

74. *Isidorus Clarius* wrote a Book of *Orations or Sermons*, censured in the *Index Expurg. of Portugal*, pag. 36. Item, his Bible of my knowledge hath passed the hands of falsaries: For in the last Edition they have left out, or changed, the *Preface*, wherein he scores up the faults of the *Vulgar Bibles*, with divers other matters very offensive unto the Papists;

Papists; the former, where these things are read, is in the Library at *Corpus Christi College*, of the Gift of *Doctor Reynolds*, late *President of the College*, an especial Benefactor unto the same, the later is in the *Publick Library*.

75. *Idacius Clarus*, Bishop of Spain, wrote an exposition of the hard places of the Scripture touching the Trinity: His Book hath passed the censure of <sup>m</sup> Rome in three or four places.

<sup>m</sup> Pag. 139.

76. *Nic. Clemangius's Disputation*, and Collation about the matter of Councils, and his Treatise or Epistle against *Simony*, which was in the first of *Bigne*, is now left out in the second and third Edition, by commandment, first of the noble King <sup>n</sup> Henry of glorious Memory in the time of his *Inquisitorship*, and then again by <sup>o</sup> Gasper *Quiroga* Cardinal, and Archbishop of *Toledo*. The Note in the *Spanish Index*, that this is not that *Clemangis*, whose Works are forbidden in the Catalogue of Books prohibited, is altogether untrue.

<sup>n</sup> See the Index of Portugal, p. 34.  
<sup>o</sup> Ind. Hisp. p. 20.

77. *S. John Climacus* Works are censured in eleven places. See the Index of Rome, pag. 181.

78. *Jo. Cochlaus* writing against *Luther's Articles*, is written against,

G g 3 him-

himself: The *Portugal Index* hath him *coram nobis*, for certain words about *Traditions*, pag. 31.

*Ind. Lib. Prohib. pag. 171.*

79. *Julianus Colen's Book of the assurance and certainty of Grace*, is not suffered to come abroad.

*P By Alph. de Castro Lib. 7. contra Hæreses art. de gratia Hæres. 3.*

80 The *Council of Coleyn* printed 1565. is P noted by *Alphonsus* in the Point of Grace, and in the manner of Prayer, to favor too much of *Lutheranism*. I wonder, what Book doth not, if the Truth were known, and they did not go about *Pharao-like* to make away these Masculine Treatises, although they suffer the weaker and worse Books to remain. A fault which <sup>a</sup> one of their own side hath well observed, in his late Answer to *Bellarmino*, about the Temporal Right of Princes. In the *Index* of Books prohibited, the whole *Enchiridion* delivered by the *Council*, is suspended, until it be better purged.

<sup>a</sup> *Witbringtonus* in *Apol. Bell. contra rationes ipsius*, P. 343.

81. *Jo. Bapt. Corradus's Cases of Conscience*, is lately reformed, reprinted and<sup>r</sup> amended in the year 1598. The more cause have we to buy the former Edition, if it may be gotten.

<sup>r</sup> 2°. *Prodierunt auctiora Anno 1598. Poss. Appar. Tem. 2. p. 117. Ind. Lib. Prohib. pag. 97.*

82. *Baptista Cremonensis Works* are all forbidden, *quamdin emendata non prodierint*: You know what it meaneth. It is the best direction, that I can

can find in buying of their Books :  
For he that is wise will be sure to  
buy none with that mark.

83. S. Cyril's Com. upon *Isay*, have Ind. Hispan.  
pag. 74.  
passed through the *Inquisitors* hands:  
They have gone about, as it were,  
to correct the *Magnificat*, to mend  
the *Text* of *Cyrl* in three several  
places, and to give an absurd gloss  
upon four places of the *Margent*, and  
in the *Table* they have played their  
parts. Again, in his Book against  
the *Anthropomorphits*, they have cor-  
rupted the *Text* once, and the *Mar-*  
*gent* thrice.

Lastly, in his Book, *Of the Fall of*  
*Man*, they have had somewhat to  
say to the *Margent*; and would fain  
have picked a quarrel unto the *Text*,  
if they could have told how to have  
done it handsomely.

84. S. Cyril, Bishop of *Hierusalem*,  
hath published certain *Catecheses*, as  
they say: I know, our Men deny it  
upon good ground; the *Annotati-*  
*ons* upon it are false and faulty, in  
above ten places, in their judgements.  
See the *Index* of *Rome*, pag. 96.

85. P. *Damianus*, or S. Peter *Da-*  
*mian*, hath written *Epistles* and o-  
ther Works: \* They have mended  
the style of one of the *Epistles*, and

\* See the *In-*  
*dex* of *Rome*,  
pag. 126.



the Gloss of six others. In his other Works, there is some fault found with the *Gloss*, in three several places. But, the best correction of all is that, which was used in the last Edition of *Paris*: For, they have both dissatisfied him, and discarded all his Works.

*Ind. Lib. Pro-*  
*bib. pag. 153.*

86. *Hadr. Damman* wrote a Book of the Empire and of the Priesthood, &c. forbidden to be read.

87. All the former Editions of the *Decrees*, before the year 1580. at *Rome* must not be read.

<sup>1</sup> Ultima editio prodit Moguntiae Anno 1603. — secundis curis longe auctior, additionibus multis passim insertis, correctior quoque mendis sublati.

*Poss. Appar.*  
*p. 495. Tom. 2.*

88. *Mirt. Delrio's* Books of *Magical disquisitions*, <sup>1</sup> are better printed now of late, in the year 1603. with more Additions, and less Faults: Do they mean of the Print, or in Doctrine? for he was a *Jesuit*, and could tell how to equivocate.

89. *Diadochus*, one of the dissatisfied Bishops, writ of *Spiritual perfection*: But, belike, there is some imperfection in the Book; else, what makes it in the *Index Expurgatorius* of *Rome*? pag. 126.

<sup>m</sup> *Ind. Rem.*  
*pag. 281.*

90. *Didymus Alexandrinus*, *Saint Hierom's* Master, much regarded by the Ancient Fathers, hath written *An Exposition on the Canonical Epistles*, which the <sup>m</sup> Master of the sacred

*ered Palace* hath taken upon him to mend, as well in the Text, as in the Margent, in eight places. We are likely to have Books well mended, if they hold the same course elsewhere, that they have begun at *Rome* and *Spain*.

91. *Dorotheus* (I should have said *S. Dorotheus*; but that I am restrained by the *Roman Index*) writ of *the lives and deaths of the Prophets and Apostles*. The Book, whether written by *S. Dorotheus*, that lived in the time of *Dioclesian*, or not, (as *Baronius* rather thinks) finds little comfort in the *Roman Index*: Besides the general censure, it is noted in four or five particular places to be very defective. See the *Roman Index*, pag. 239. The *Index of Spain* hath but one touch at it.

92. *Dorotheus, the Archimandrite*, one of our *Quondam* Saints, hath written a Book of *Doctrines*, purged in eleven or twelve places in the Margent. *Ind. Rom.*

93. *Paulus Dolseius's* Psalter, in Greek verse, is forbidden. *Ind. Lib. Prohib.*

94. *Mart. Eysengrenius* Treatise of *the certainty of Grace*, is mentioned in the *Index of Books forbidden*. *Ind. Lib. Prohib. p. 193.*

95. *E/dad.*

95. *Eldad. Dami*, a Book de *Jude-*  
is clausis in *Genebrards Chronology*,  
must by the Wisdoms of the Divines  
of Spain be purged, *una litura*. See  
the *Index of Spain*, pag. 97.

96. *S. Eligius*, Bishop and Saint  
of the Popes making, is put into the  
*Index of Rome*, for a note or two;  
that some body hath put to his Book,  
*Ind. Rom.* pag. 103.

97. There is a Book, called *Eluci-*  
*datorium Ecclesiasticum*, in *Latin*,  
wherein is somewhat or other, which  
*Georg. Dalmeida*, the General Inquisi-  
tor of Portugal, cannot brook: Out  
it must, whatsoever it be, *Ind. Lu-*  
*sit.* p. 34.

*Poss. App. Tom.*  
3. pag. 305.

98. *Tho. Elysius* writ a Book, called  
the *Shield of good Catholics*: The Book  
must not be read, till it be read by  
the *Inquisitors*.

*Ind. lib. Prohib.*  
in *Hisp.* p. 7.

99. *Alphonfus Enriquez* wrote a  
Book in defence of *Erasmus*: The  
worse luck had he. For, since that  
time his Book is ranked in the num-  
ber of Books forbidden.

*m Appar. Tom.*  
1. pag. 242.  
*Ant. Poss. App.*  
*Tom. 2.* p. 546.

100. *Boethius Epo* writ six Books  
of *Ecclesiastical and Heroical Questions*:  
*Item*, of *Gods Law and of the Popes*.  
The Book, printed *Duaci* 1588. is  
censured by *Ant. m Possesine*.

101. *Ottomarus Epplinus* set forth

a Book printed *Regiom. 1560.* with this Inscription, *Selectiona Veratissimorum ac probatissimorum Patrum sententia, de praeipuis Evangelistarum narrationibus.* The Book is forbidden.

102. *Erasmus Roterodamus*, (that famous, judicious, and industrious Scholar of his Age,) dear unto many Popes, and Papists of the best sort; a Papist unquestionably, though a professed Enemy to the sundry abuses which had crept into Popery; is now shaken off, and shifted upon us for a *Protestant*: Or rather left *Neutral* by them, and become the very reproach and off-scouring of the *Jesuits*, without indignation and derision not to be named: And why so? Not so much for taxing the abuses of their Monks and Fryers, as for discovering the counterfeit works of the false, and restoring the true, works of the ancient Fathers. This is the true cause of their great spleen against him: And yet I wonder at it; seeing he did nothing but that which was well taken whilst he lived, and very well warranted out of the *M/s.* He wanted only three things for the perfecting of this great work; Time, Books, and help of other Men: Which  
if

if they may be had, (as God hath an appointed time for all things) I doubt not but God will raise up more *Erasmus's* in this plentiful Age and Kingdom, that affordeth so many rare Wits and happy Students in Divinity. But, to return to my purpose; this honest *Erasmus* hath had much wrong done him in all his *Tomes* by the *Inquisitors*.

In the *Preface to the first Tome* of his Works, printed at *Basile*, 1544, the *Spanish Inquisitors* have put out eleven places; the *Divines of Doway*, not half so many.

*Lib. 2. de Copia verborum*; four places in both *Indices*. *Lib. de Conscribendis Epistolis*, the *Divines of Spain* have thrust forth 23. places; the *Index of Antwerp*, not so many: And so it is in the rest, (for their *Indices* do increase with their Judgments) which I will omit for brevities sake, mentioning only the *Index Expurg. of Spain*.

*Lib. de pueris statim instituendis*, purged in one place.

*Lib. cui Tit. Parabola sive Similia*, in 18.

*Lib. de recta pronuntiatione* in two places.

*Dialogus Ciceronianus* in six places.  
Tom.

Tom. 2. His *Adages* are purged by the commandment of Gregory the Thirteenth.

Tom. 4. *Apothegmata*, purged in two places. *Institutio Principis Christiani*, in 5. *Pacis Querimonia*, in 13.

Tom. 5. *Expos. 1. Psalmi*, in five places. *2. Psal.* in 4. *Psal. 4.* in four places. *De puritate Ecclesie Christianae*, in two places.

*Psal. 28.* in one place. *Psal. 33.* in four. *Lib. cui Tit. Misericordia Domini*, in eight places.

*Vidua Christiana*, in three. *Precationes*, in one. *Contemptus mundi*, in one place. *Præparatio ad mortem*, in five. *Annotationes in Novum Testam.* This

Book is purged thoroughly in above 121 places.

His *Paraphrases upon the New Testament*, in 150 places.

Tom. 9. Containing divers Treatises, is purged in 132 places. So that the whole number of places corrupted in *Erasmus's Works*, amounts

unto

\*

unto the sum of 524 places; whereof some contain a hundred, or two hundred lines apiece.

\* See the *Ind.*  
of *Port.* p. 30.

103. *Claudius Espenceus*, a Divine of *Paris*, wrote a *just Commentary upon Titus*, printed at *Paris*, by *Michael Sonnius*. \* *Georg. Dalmeida* would have us cut out three or four and twenty leaves together, out of his Books: But *Gaspar Quiroga*, in his of *Spain*, doth note only twelve places to be reformed. See the *Ind.* pag. 60.

104. Poor *Hugo Estherianus*, that hath lately been put out of his Saintship, with a number more, hath the Gloss upon his *Book of Hereses* corrupted in fifteen places, *Ind. Rom.* pag. 288.

105. The *Apotheosis of the Anachorets*, written by *Evagrius*, are censured in three or four places, together with the Author, *Ind. Rom.* pag. 295.

106. *Eudoxia*, the Empress, writ *Homero-centones of Christ*; censured in one place in the *Margent* of the *Rom. Index*, pag. 265. and left clean out in the late *Edition of Paris*.

*Ind. Hisp.* pag.  
114.

107. *Eucherius Com.* (as the *Pa-*  
*pists* desire to have it) upon *Genesis*,  
is in two places of the *Text* purged:

In

In one of them, there is an open Contradiction. The Book is likewise in the Catalogue of Books forbidden, if I be not deceived.

108. *Ant. Eugubini Cosmopæia* is forbidden; unless it be the reformed Copy printed at Venice, 1591. *Ind. lib. prohib. pag. 88.*

109. *Fr. de Evias* Treatise, called *A preparative to death*, is reckoned amongst the Books forbidden.

110. *Nic. Eymericus* Directory of the Inquisitors, is printed Barcin. 1503. and at Rome 1587. by commandment of Gregory the Thirteenth. We differ much in opinion. They take the later: I think, the former to be the better; and the more corrected Copy, the less it is corrected. *Ant. Poss. App. p. 484. Tom. 2.*

111. *Jac. Faber Stapulensis* Commentary on the four Evangelists: *Exc. Meld. Impensis Simonis Colon.* 1522. are purged in 85 places, by the Divines <sup>a</sup> of Doway; <sup>b</sup> *Quiroga* reckons but 72 places. Item, on the <sup>c</sup> Epistles of S. Paul, the Divines vary: The Divines of Doway put out 43 place, the Divines of Spain 85. Item, out of his fivefold <sup>d</sup> Psalter with his Annotations, there are noted 25 places by *Quiroga*, pag. 110. Item, his Commentary on the Canonical Epistles, and of the three Magdalens, is <sup>a</sup> *Ind. Belg. p. 52.* <sup>b</sup> *Ind. Hisp. 110.* <sup>c</sup> *Exc. Par. 1531.* <sup>d</sup> *Exc. 1508.*



is forbidden, till it be revised.

110. A Book called in *Latin*, *Familiarie Clericorum*, is to be revised, according to the Bull of *Pius* the Fifth, for the Reformation of the Office of the *Virgin Mary*, *Ind. Neap.* pag. 156.

*Ind. Lib. Prohib.* p. 137.

112. *Fasciculus rerum expetendarum & fugiendarum*, is mentioned in the Catalogue of Books forbidden.

*Ind. Hisp. l. Prohib.* p. 54.

114. *P. Fernandes de Villegas* wrote a Book, called *Flosculus Sanctorum*, forbidden to be read.

*Ind. Lib. Prohib.* p. 98.

115. *Barthol. Ferrariensis* hath published six Books, *De Jesu Christo abscondito*, prohibited to be read, before they be thoroughly purged.

116. *Julius Firmicus Maternus: Baronius* doubts, whether this were that *Julius* that was present at the *Roman Council*, held by *Julius* the First, very famous both for his Life and Learning. What he was, it skills not: In six places they have censured the Marginal Annotations, *Ind. Rom.* pag. 134.

*Ind. Lib. Prohib.* p. 224.

117. *Seraphinus Firmanus* wrote an Apology for *Baptista Cremona*. He hath need of one now to Apologize for him: His Book is called in question.

118. *Jo. Fisber* made a Book *De fiducia*

*fiducia Dei.* The *Papists*, seeing the Book is against them in some Points, have found out this means to avoid it; by saying, it was printed <sup>a</sup> by some *Heresick* in his name. A silly Shift; for the Book was printed at *Colon.* 1535. in 8<sup>o</sup> about the time, or shortly after his death; And since that time no such matter was ever heard of, till of late years; a very likely matter, that the *Papists* would suffer such a piece of knavery to lie buried so long. Again, what reason have *Protestants* to counterfeit such a Book in a *Papists* name? seeing their *Indices of Books forbidden, and to be purged*, do furnish us with a sufficient number in this kind, without any labor of ours: So much the more are we kindly beholding unto them; first, for sending us unto the best Books, by their *Catalogues of Books prohibited*; and secondly, for directing us unto the best places to be read in those Books, by their *Indices Ex-purgatory*.

<sup>a</sup> *Greg. Capuchine* in his *Index of Naples*, is bold to say, that *John Calvin* made this Book, pag. 155. More bold than wise.

119. *Ant. Florentinus's Chronicle* is not permitted to be read, in the first and best Editions; unless it be the Copy mended (as they call it) by *Petrus Maturus*.

*Ant. Poss. App. Tom. 1. pag. 99.*

120. *Jo. Bapt. Folengius* hath put  
Hh forth

forth a *Commentary on the Psalms*.  
<sup>a</sup>Ind. Luf. p. 36. But the <sup>a</sup>*Inquisitor of Portugal*, notes,  
 that there are certain Propositions,  
 that are very dangerous to the Mat-  
 ter of Grace, Free will, Faith and good  
 Works; and that it had need to be  
 mended. It seems the Author was  
 very much inclining unto Protestant-  
 ism: For, his *Commentary on the Ca-*  
*nonical Epistles of S. Peter, James*  
*and John*, is forbidden to be read,  
*Sub pœna Juris*.

121. Jo. Ferrus is another that is  
 put in the black Book. His *Commen-*  
*taries on Matthew* are purged in 45  
 places: Upon the Gospel of S. John,  
 in 111 places: On the first *Canonical*  
*Epistle of S. John*, in 12 places. His  
*Commentary on the Epistle to the Ro-*  
*mans*, in 32 places: On *Ezekiel*  
 in 10 places. Hereuppon, Mr. Gre-  
 shaw hath well observed, that the *In-*  
*quisitors* are good Pay-masters in this  
 kind; for though they set down but  
 fifty, yet <sup>b</sup> they have found means  
 to pay us an hundred, it may be a  
 thousand or two. A man would  
 think, that by this time we should  
 have made an end with Ferrus; But  
 that his *Examen ordinandorum* must  
 be examined also, whether it be  
 printed since the year 1587. If it be,  
 away with it.

122. For-

<sup>b</sup> I have heard  
 him say, that  
 he observed  
 2000 material  
 differences, up-  
 on his *Com-*  
*mentary on*  
*Matthew*  
*and John*:  
 What he hath  
 said, he will  
 fully answer,  
 when time and  
 occasion shall  
 give him a fit  
 opportunity.

Part IV. first approved, then censured, &c.

122. *Fortunatus's* Works (which are many in the second Edition of *Bigne*, and which he took great pains, being so many, to make them known unto the whole world) have very unfortunately miscarried, for they are left out in the last Edition of *Bigne*, being before mentioned in the *Index of Books forbidden*.

123. *S. Francis*, amongst other Works, wrote an *Epistle to the Priests of his Order*: Which hath caused him to have one wound more, by *Eabus*, in the *Roman Index*; which seems to be deadly: For, he doth utterly deny the *Epistle to be his*. See the *Index Rom.* pag. 211.

124. *Frid. Gregorius's* Books of *Justification, Faith and Good Works*, with a *Preface to the Epistle to the Romans*, are wrongfully attributed to him, (say the *Papists*): The reason why, is not so ready as the prohibition.

125. *S. Fulbert*, a Bishop, hath written divers Treatises; as you may see in the second Edition of *Bigne*: A *Treatise of the three chief Points of Christian faith*; *Epistles* about the *Hofte*, Orders, and other Matters. There is a censure in the *Roman Index*, pag. 125. upon him, and his *Epistles*. And since that time (I

know not how it hath fallen out) there is not a Treatise or Pamphlet of his to be found in the last Edition of Bigne.

*Ind. Belg.*  
*p. 32.*

126. *Jo. Galsins* made a Comment upon all the Bible, out of *S. Aug.* Works. Bas. 1442. Corrected by the *Inquisitors of the Low Countries* in six or seven places: But of late years, it is utterly forbidden to be read.

*Ind. lib. Prohib.*  
*p. 150.*

127. *Aeneas. Gazens*, a Christian Philosopher, is censured in two places of his Dialogue, *De animarum immortalitate*: And Bigne for him, in his Preface, *Ind. Rom.* pag. 29.

128. *Hier. Gebusterns*, *Aut. of a Criteledge*; as also, *An Exhortation to the Communion*. His Books are out of the Communion long since.

129. *S. Gelasius*, the first of that name, Pope, wrote a Book, *De futuris, contra Eutychem, & Nestoriam*. There is much ado about this Book. *Canus* and *Bellarmino*, attribute it unto another *Gelasius*, Bishop of *Casarea*. *Suffridus* fathens it on *Gennadius*. *Baronius* disproves both the former Opinions; giving us a third *Gelasius*, a Greek Writer, that lived about the year 476. in the time of the Emperor *Basiliens*. In such uncertainty of

of Opinions, *ie* were best not think with the most. Now, almost all the later and better Divines universally think it to be *Calistus*, the first of that name, by confession of the Papists. As you may see in the *Roman Index*. This Book was foully corrupted in the Text; inasmuch, that the Papists were ashamed of it, and mended the Book. They had put in the *See Apostolick*, for the *Faith Apostolick*. An old mistake in *St. Ambrose's* Book *De penitentia*, cited corruptly in the *Canon Law*. There are two or three other places in the Margin corrected, or corrupted rather.

130. *Fr. Georg. Vener.* hath written divers Works, which have been very sharply censured. First, his *Problems*, printed at *Venice* 1536. In the first Tome, there are 180 places changed.

2. In the 2<sup>d</sup> Tome 152 places to be mended.

3. In the 3<sup>d</sup> Tome, 122.

4. In the 4<sup>th</sup> Tome, 131.

5. In the 5<sup>th</sup> Tome, 110.

6. In the 6<sup>th</sup> Tome, 116.

7. His *Harmony of the World*, printed at *Venice* 1525. and divided into Canticles. In the first Canticle, there are 163 places purged.

<sup>a</sup> See the Index of Rome, pag. 146.

8. In the 2. *Comment*, there are 198 places noted.

Ninthly and lastly, in the 3. *Comment*, 136. The total number of their Corrections, comes to 1218. His Volumes are neither great nor many. Yet never were Books so mangled and torn. Had they not been better to have saved a labor, and forbidden the Book; but they must needs shew their folly, as well as their knavery. May not a man fitly cry out with *Bellarmino* in this regard. It were better for Books to fall into the hands of *Turks* and *Jews*, than into the hands of *Christians*?

131. *Gilb. Genebrard*, late of *Paris*, Professor of the Hebrew Tongue, hath had very ill hap, after such good service done unto the Church of *Rome*. For, he hath had his chief Fort, which he had raised against the Protestants, surprised; not by the Enemy, but by his friends, and rased in three or four places. I speak of his great Book of *Chronology*, censured in divers places by the *Divines* of *Spain*, in their *Index Expurgatorius*; Quo magis miror. But, I see, it is too true, that the *Spaniards* and the *French* cannot well agree.

132. *S. Gennadius Scholarius*, First, for

Libri Turearum & Judeorum sunt melioris conditionis, quam libri Christianorum.

<sup>a</sup> Ind. Hisp.  
p. 120.

for error in the Doctrine of the Trinity, is put from the Communion of Saints. Secondly, his Exposition for the Council of Florence hath need of an Exposition; which the Divines of Rome have afforded him. *Ind. Rom. pag. 179.*

133. S. German's Book, called *Theoria*, is corrected in the Margent four times.

134. Gerson, sometimes Chancellor of Paris, a famous Writer, hath had this misfortune, to have his Works forbidden, and his Opinion condemned: But of late, they have been reprinted at Paris. There is good stuff, no doubt, in them.

*All the former Editions are prohibited.*

135. Jo. Gertophius his Book of *Re-criminations* against one Edward Lee, is called in by Authority.

*Ind. lib. Prohib. in Hisp. p. 40.*

136. Gildas Sapiens was not so wise, to see, that his Works should come to be censured at Rome: For, else he would have prevented them (we must imagin) and retracted his Opinion. *Ind. Rom. pag. 184.*

137. The first and antientest Editions of the *Interlineary and ordinary Gloss*, are not so well liked. Neither is it to be wondred, that *Dadrans*, *Fenardentius* & *Cueilly*, have taken such pains, in reviewing and purging



*Lyra's Works*; For, there was need of their censures; else, the Books might have done more good than harm: And yet all is not well. I hear, they are about once again to review, and re-examine it. One pretty trick I note, that they have greatly increased *Lyra's Works*, with their own Additions; which may easily be mistaken: For, though the Reader be advertised hereof in the Preface to the Book, yet every Man doth not heed those Directions, or peruse the Prefaces to Books; the more is the pity.

138. All *Lewis of Granada's Works* are forbidden; as many as are not reviewed by *Nic. Aurificus*. I have seen certain Reasons given for the prohibiting them, in a *Spanish Index of Books forbidden*: And I remember these two among the rest; \* for treating Points of Divinity in the Vulgar Tongue: And sometimes, for writing that which might be mistaken by Hereticks, and drawn to their damnable constructions.

\* O por no  
convenir que  
anden en len-  
gua vulgar, o  
por contener  
cosas, que aun-  
que los tales  
autores pios y  
doctos las dix-

ero senzillamente — la malitia destos tiempos las haze ocasiona-  
das, para que los enemigos de la fe las pueden torcer al proposito de su  
dampnada intention, *Pref. ad Ind. Lib. Probib. Hisp.*

140. *Gregorius. Liberitanae* *De Fructu et Placatum*, are censured twice or thrice in the *Roman Index*, pag. 168. and not to be found at all in the last of *Paris*.

141. One *Gryphius* set forth a Book of *Prayers*, not to be read.

*Ind. Lib. Prohib. p. 144.*

142. *Guerricus*, an Abbat, wrote *Sermons upon the Epistles and Gospels, and the Saints*; and also a Book of *Epistles*. Such Copies of his as were printed before the year 1577, are carefully to be read.

*Poss. Appar. Tom. 1. p. 602.*

143. *H. Harphius's* Book of *Mystical Divinity*, printed in the year 1555. is not to be endured. The best Copy, say they, (but it is the worst) is the Copy purged, and printed at *Rome*, 1585.

*Poss. Appar. Tom. 2. p. 16.*

144. *Hen. Henriquez*, his *Moral Sum of the Sacraments*, is not to be read, \* till it be corrected after their manner.

\* *Quam recognitam expectamus.*

145. *S. Hermes*, *S. Paul's* Scholar; for so *Bigne* took him to be in both the former Editions: Neither did the *Inquisition of Spain* differ from him in judgment. There be two places which they have caused to be changed in the Text, (be it *Hermes*, or whose it will,) in his *Pastoral*. The *Inquisitors of Rome* being somewhat bash-

*Poss. Appar. Tom. 2. p. 18.*

\* *Pag. 19.*

beginning, durst not change the Text. But the Marginal Notes, they have caused to be mended in four or five places. See the *Index of Rome*, page 171.

145. *Hermian* the Philosopher, a Christian, wrote a Book in *Version* of the *Gentile Philosophers*, noted in the Margent twice. *Ind. Rom.* pag. 135.

146. *Hefychius* (as it is thought, by some, the very same that commented upon *Leuiticus*), hath an Homily extant in Commendations of the Virgin *Mary*. It seems to be very well worth the reading: For they have noted it in three or four places in the Margent. *Ind. Rom.* p. 95.

146. *S. Hieron's* Works, as they are printed with *Erasmus's* Annotations, are very offensive unto the Papists. The Divines of *Portugal* and *Spain*, and the *Low Countries*, have taxed them diversly. First, the *Portugal Index* hath blotted out *S. Hieron's* Life in that Edition. Secondly, his *Scholies* and *Annotations* are in a general manner commanded to be mended, according to the 3<sup>d</sup> Tome of his Works, printed at *Paris* by *Charles Guillard* 1546. Or rather, according unto *Marianus Victorius's* Observations,

one printed at *Antwerp* by *Plantin* 1569. Again, the *Divines* of *Doway* have mended the *Schools* in 4 several places, besides the Index. Lastly, the *Divines* of *Spain* have increased the number unto 69 places, besides the *Indices*.

Belg. Ind.  
pag. 40.

Ind. Hipp.  
pag. 100.

147. *Erasmus's* Annotations upon *S. Hilary* are in 9 places purged, besides the Index, by commandment of the *Inquisitor* of *Spain*, pag. 109. He that would read his Works without scruple, must get the *Paris* Edition of *Hilary* into his hands, saith *George Dalmeida*, the *Inquisitor* of *Portugal*.

Ind. Luf. p. 28.

148. *S. Hippolytus* his *Oration* of *Antichrist*, and the end of the *World*, had need of a *Commentary* in one or two places, which they have lent him. As also they have taken the pains to censure *Bigne* that published it, *Index Roman.* pag. 93.

149. A Book of *Homilies* of the ancient *Fathers*, collected by *Aleuinus*, is not to be tolerated, unless it be one of *Sarius's* Copies which he corrected and publish'd, *Col.* 1569. and 1576. Alas! that *Sarius* (a very cozening Companion, one so well exercised in writing *Legends*, that he could easily

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ly lie without Book) should be trusted with the Fathers Works.

Ind. Lib. Prohib. pag. 156.

.001 .156

150. A Book called in Latin *Hortulus Anime, The Garden of the Soul*, with the *Rosary of the blessed Virgin*, (which hath been too often printed, unless it were better looked unto) is forbidden.

Ind. Lib. Prohib. pag. 156.

229 .156 .156

151. Another, called in Latin *Hortulus Passionis in ara Altaris Hortulus*, is utterly forbidden to be read. Is it not likely, that the Papists will change their Religion shortly, that have changed and reformed their Bibles, Missals, Portesses, Breviaries, and Rosaries?

\* Hoc opus emendatius est editum, Lugduni, Anno 1585. Poss. Appar. pag. 65. Tom. 2.

152. *Humbert* wrote a Book of the absolute form of a Religion. The later print, at Lyons, is so much commended, that it makes me think, the former at Lowain, 1575. is too good for them.

153. *S. James's Liturgy, or Mass*, is questioned (as it seemeth) by the *Index of Rome*: First, for the Author. Secondly, for the Doctrine therein contained, *Index Roman.* pag. 212.

Ind. Lib. Prohib. pag. 98. Omnia multo quam antea accuratiora reddita, Lugd. 1586. Poss. Appar. Tom. 1. pag. 355.

154. *Barth. Fano's Treatise*, Of the coming of Antichrist, is prohibited.

155. *Cornelius Jansenius's Books*, of the former Editions, are not so purely

purely and perfectly let forth, lay  
they. We know the meaning on

156. *Chrysostom's* Book of, the  
gospel, is like to be put into the Roll  
of books forbidden: Together with  
his Treatise of Predestination. to 156

Quinnio pro-  
hibetur, Ind.  
Lib. Prohib. in  
Hisp. pag. 19.

157. *S. Hieron's* Book of Contem-  
ptuous, is said to have a good Ex-  
positor, or else he will hardly be well  
understood to stand for the Papists  
in points; and this is the cause that  
he is in the Rom. Index, pag. 104

158. *B. Terentius* Epistles had like-  
wise need of a good Expositor, to re-  
concile them to the Church of R. A.

Tom. 1. p. 104

They are censured in four or five pla-  
ces, and with great reason. *Bigot* A  
man shall be well helped up, to make  
right pains as he did, and afterwards  
to have nothing but ill will for his  
labour.

159. *S. Athanasius*, or *Hilary*  
is not only disgraced, in being  
thrust out of the Catalogue of Saints,  
but also taken tardy in three or four  
places.

160. *Gabri. Inchini* hath printed  
certain Sermons in the Italian  
Tongue: All the former Editions are  
forbidden by them.

161. A Book of Indulgences and  
Pardons, of the Friars Carmelites, is  
not

not to be bought, till it be fully pur-  
ged, Ind. Rom. pag. 734.

164. Another Book of *Pardons*  
belonging unto the *Knights* of the Or-  
der of *Servants*, is in like sort for-  
bidden Ind. Rom. pag. 734.

165. *Ferdin. de la Infancia*, a *Ser-  
mon* hath written in *Treatise* of  
*Protestation*. I do imagine,  
that the *Jesuits* have procured the  
Book to be called in. It was printed  
at *Paris* 1601. Ind. Rom. pag. 735.

Post. Appo.  
Tom. 2. p. 102.

166. *Trachinus* that reherſeth  
*Abbas* Works are all of them for-  
bidden to read all belonging to the

A 165. *James*, *Bishop* of *Orleans*, a  
Man of great note, though he writ  
against the *Iconoclasts* or *Image*  
*breakers*, yet he was so blamed by  
the *Inquisitors* of *Rome*, for  
giving *Images* their due *Worship*,  
and *Adoration*. Therefore the Book  
is very warily to be read, with such  
Notes as they have wisely enough  
provided, in the *Rom. Ind.* pag. 157.

166. A Book in *Italian*, called *In-  
gratitudine di M. Jefe. Horologii*, is  
in one or two places to be purged, by  
the commandment of the *Inquisitor*  
of *Portugal*, Ind. Lus. pag. 58.

167. *S. Irenaeus's* Works, with  
*Erasmus's* Annotations, are in three

Part IV. Right approved, then sent to the  
 on four places to be amended, by con-  
 sents of both sides of Spain and of  
 the Council, as also the Table  
 in very many places.  
 The *Book of the Government of the Florida*,  
 very contemptuously handled in two  
 or three places by the Master of the  
 Sacred Palace.

\* Pag. 196.

\* Belg. 71.

169. *Isidoreus Hispan. lib. 20. Ori-*  
*ginum* the Pagans have forbidden  
 the *Basil. Edition 1577*. The more  
 cause have us to suspect the *Book*,  
 that hath lately set forth all his  
 Works, collated with sundry *Manu-*  
*scripts*. A fair pretence to cover a  
 foul fault: It is not for nothing that  
 he hath taken so much pains.

\* Ind. Rom.  
pag. 182.

Cassini  
 Editio Basil-  
 ensis—huic  
 editioni pluri-  
 ma scriptura  
 admixta sunt  
 nec sunt  
 et sunt in-  
 punctuati.  
 Poss. Appar.  
 Tom. 2. Jac.  
 Breul. 1601.

170. *Isidoreus Pelusiot*, his *Epistles*  
 printed before the year 1605, are to  
 be read very warily.

Poss. Appar.  
Tom. 2. p. 297.

171. *Julian*, Archbishop of Toledo,  
 hath the Notes taken away from him  
 in three places, *Ind. Rom. pag. 136*.

Ind. Rom.

172. *Jamilius* his *Book, Of the parts*  
*of Gods Law*, is purged in four places  
 of the Margent.

173. *Lactantius's Works*, set forth  
 by *Michael & Thomasius*, with his Ob-  
 servations, are censured in the Index  
 of Rome so sharply, that in the last  
 of Bigne they are clean left out. *Tho-*  
*masius's*

\* In Bigne  
Edit. 2.



masius's Notes are some of them changed: Others added by the *Ind. Rom.* magists in above re places, *Ind. Rom.* pag. 271. Again, *Lebanus's* Works, with *Xistus Bethesda's* Observations, are utterly forbidden.

*Ind. Hisp. Lib.*  
*Prohib. p.40.*

174. Jo. *Jakus Lanspergus* his *Exhortation of Christian Warfare*, is not to be read before it be corrected.

175. *S. Leonius*, for not reckoning the Books of holy Scripture a right, but after the Protestants, is called to account, and his Opinion is corrected in the Margent: And for his punishment, he is put out of the Calendar of Saints.

176. *P. Lesuanders* hath compiled a Book in praise of Marriage. It may be, that there is somewhat written touching the Vow of Single Life, which hath caused the Book to be repealed.

*Ind. Lib. Pro-*  
*bib. p.225.*

177. *Steph. Lindus* hath written, *Of the Office of the Magistrate, and of the Mass*; but his Book is prohibited.

178. In the *Liturgy of the Grecians*: There is somewhat or other that savors not: Which hath caused the Book to be put in the *Inquisition of Rome*, *Ind. Rom.* pag. 215.

179. Jo. Lubicensis hath written of the coming of Antichrist, and of the Jew Messias: The Book is forbidden. *Ind. Lib. Prohib. pag. 171.*

180. Lucianus Mantuanus hath been pleased to write certain brief Notes upon Chrysostom's Commentary on the Epistle to the Romans; these Notes are in the Catalogue of Books forbidden. *Ind. Lib. Prohib. pag. 180.*

181. One Paulus Lulmius hath published a Book, Of the Power Ecclesiastical: The Book hath been near hand spoiled, by reason of the Printer. Better a bad excuse, I see, than none. *Ant. Ross. App. Tom. 3. p. 26.*

182. S. Macharius of Egypt's Homilies are censured by apposition of a gloss in the Margent, in five places. *Index Romanus*, pag. 98. But in the last Edition of Bigne, his fifty Homilies are all omitted.

183. A Book of Prayers in Hebrew, called Mahzir, of the holy Synagogue at Rome, in the fourth Tome of Bigne's first Edition, is to be blotted out, *Ind. Hisp. pag. 19.*

184. Jo. Maldonat, the Jesuit, hath a brief Sum of Cases of Conscience, falsely ascribed unto him, say the Papists; as being gathered by Friar Martin Godognat, and printed at Ly-

ons 1604: The Book, be it whose it will, is utterly forbidden in the *Rom. Index*, pag. 739.

185. *Claud. Mamertus*, wrote three Books of the state of the Soul: They have added and changed the Gloss in four places, *Ind. Rom.* pag. 160.

186. *Janocius de Manettis*, Of the dignity and excellency of Man, printed at *Bas.* 1532. is purged in two places in both *Indices* of <sup>d</sup> Spain and <sup>e</sup> Rome.

187. *Marcellinus Comes* wrote a Chronicle, which is censured of many Errors in the *Rom. Ind.* pag. 255, and for that cause no doubt omitted in the last Edition of *Paris*.

188. *Marcus Ephesinus*, Archbishop of *Ephesus*, published a Treatise in the first Edition of *Bigne*, which the *Divines* of *Spain* have caused to be blotted out in the second. *Ind. Hisp.* pag. 19.

189. *Marcus the Exemite* hath written divers Works, which (if they be not depraved by Hereticks, say the *Divines* of *Rome*) are very unworthy either of the two *Marcus's*, to whom they are ascribed; for the Books contain many exorbitant Sentences, contrary to the Rule of Faith. & The *Spanish Index* hath therefore corrected the Gloss in two places;

<sup>a</sup> Pag. 120.

<sup>c</sup> Pag. 601.

<sup>f</sup> *Ind. Rom.*  
pag. 174.

<sup>z</sup> *Hisp. Ind.*  
147. 19.

places: But that of Rome hath increased the number unto 25.

190. *The Office of the blessed Virgin Mary*, was reformed by Pius the Fifth.

Poss. Appar.  
Tom. 3. p. 511.

191. *J. Maria Velmatius* wrote a Book, called *Christeidos*, which is streightly forbidden in the *Rom. Ind.* pag. 733.

192. *S. Martial*, Bishop of *Burdeaux*, hath the Gloss upon his first Epistle corrected, *Rom. Ind.* pag. 116.

193. One *Frier Martin* hath written a *Comment upon Thomas* (as it should seem): The Text is commanded to be put forth in the *Portugal Index*, pag. 32.

194. *Mart. Martinez* hath made ten Books of *Hypotyposes*: The Books printed at *Salamantica*, or elsewhere before the year 1582, are to be purged in fifty five places; by consent of both the *Indices* of <sup>c</sup> *Spain* and <sup>d</sup> *Rome*.

<sup>c</sup> Page 145.

<sup>d</sup> Page 667.

195. *Martinus Dumienfis*'s Book of the four Cardinal Virtues, which was well restored unto him, (before, it wandred up and down in *Seneca*'s name) is censured by reason of the Margent in two places, *Ind. Rom.* pag. 205.

*Ind. Lib. Pro-  
bib. pag. 173.*

196. *Jo. Mathæus upon David's Psalms* is forbidden.

197. *Andr. Masius's Commentaries upon Josua*, printed at *Antwerp* in the year 1574, are purged in five places, by the *Divines of Spain*, pag. r. But those of *Rome*, knowing his Estate better, have given him a stronger Purgation, censuring the Text in 23 places.

*Ind. Lib. Pro-  
bib. p. 212.*

198. *Papyr. Massonius* hath written six Books of the *Lives of the Bishops of Rome*, not permitted to be read, unless they be corrected.

*P. ff. Appar.  
Tom. 2. p. 220.*

199. *Jo. Mauburne* hath also written *A Rosary of Spiritual Exercise*. The *Papists* commend the Edition 1603. I should imagine, that it were not lost Money to buy him of the first print.

*c Pseudomō-  
nachus, Impo-  
stor, & Hare-  
ticus.*

200. *Jo. Mexentius* is amongst the number of the dissainted Writers, shrewdly <sup>c</sup> censured in the *Index of Rome*, that it is wonder how the *Divines of Spain* let him pass so free: His Books are censured in eight places.

*Ind. Rom.  
p. 151.*


201. *S. Maximus's Works* are many: The Gloss is mended in six places, *Ind. Rom. pag. 203.*

202. *Medina* hath written a Treatise of Prayer: The Text is willed to be purged, in the *Index of Portugal*, p. 32.

203. *Mich.*

203. *Mich. Medina* wrote an *Apo-* Ind. Lib. Pro-  
*logy against Dominicus Soto*, in the de- bib. p. 88.  
fence of *John Ferus*: Seeing *Ferus's*  
Works are purged, this also is pro-  
hibited.

204. *Hippophilus Melangias* hath Ind. Lib. Pro-  
written a *Sum of Divinity*, and a bib. p. 152.  
*Comment upon Matthew*; both forbid-  
den.

205. *Melito's Book, De transitu B.*  
*Mariæ*, is, by the *Divines of Spain and*  
*Rome*, judged to be none of his, what-  
soever *Bigne* hath said to the contra-  
ry. *The Inquisitors of* <sup>i</sup> *Spain* have i Pag. 19.  
purged the Text, but in one place:   
*The Inquisitors of* <sup>k</sup> *Rome* have, be- k Pag. 248.  
sides that, purged the Gloss.

206. *Nic. Methonensis* hath a Trea-  
tise, against such as are not settled in  
the right belief of the Sacrament of the  
*Eucharist*: The Book is therefore wil-  
led to be read with greater circum-  
spection, because the Author was a  
Schismatick, and Schismaticks do  
seldom write the truth. In the *Ro-*  
*man Index* there is but one place cen-  
sured, pag. 233.

207. *Micrologus's Book of Ecclesi-*  
*astical Observations* was first publish-  
ed by *Pamelius*, and afterward com-  
pared and corrected by the *Mss.* by  
*Hittorpius*, & *magno pietatis fideique*

*Christianæ profectū evulgatus*, published (saith *Bigne*) in his second Edition, to the great profit of Piety, and advantage of the Christian Faith: But, alas, they were deceived, the Book is so hardly thought of by the *Divines*<sup>1</sup> of Rome, that they have been fain to put a Gloss upon it in three places; and yet all will not help, the Book is left out in the last of *Paris*.

<sup>1</sup> *Ind. Rom.*  
pag. 231.

208. *Minutius Felix*, as happy as he was otherwise, was unhappy in this, that ever his Books came under the *Inquisition*. See the *Ind. of Rome*, pag. 279.

209. *The Latin Mass*, which was in use before the *Roman*, printed at *Argentina*, is forbidden to be read in the *Belgick Index*, pag. 78.

210. *The Ethiopian Mass* is misliked in two or three places, *Ind. Rom.* pag. 214.

211. *Veranius Modestus* wrote a Book, *Of the Duty of a godly Man*: The Book is not permitted to be read.

<sup>2</sup> *Ind. Rom.*  
p. 39.

212. *Arias Montanus's Commentary*<sup>d</sup> on *Isay*, is purged in four places, on the lesser *Prophets*, in eight; on the four *Evangelists* and the *Acts*, in fifteen; on the *Epistles* and the *Apocalyps*, in fifteen:

fifteen: His Book of Generation, and Regeneration, is purged in eight places.

213. *Gaufred. de Monte Electo*, his Treatise, upon the matter of the Council of Basile, is refused. *Ind. lib. Prohib. pag. 143.*

214. *Moses Bar-Cepha's* Commentaries of Paradise, interpreted by *And. Masius*, are glossed upon fifteen times.

215. *Moses Ben-Maimons* Gloss, upon the *Talmud of Hierus.* with his Book of *Epistles*, is not to be read by Christians.

216. *R. Moses*, the Son of *Naaman Gerundensis*, hath written a *Commentary upon Job*; which is not to be regarded of Catholics, say they.

217. *Nemesius's* Works are censured in three places, *Ind. Hisp. p. 284.*

218. *S. Greg. Neocasar.* upon *Ecclesiastes*, hath the Gloss in one place purged, *Ind. Hisp. p. 18.*

219. *Jo. Nevizanus's Sylva Nuptialis*, is prohibited to be read before it be purged. *Ind. Lib. Prohib. p. 174.*

220. *Jo. Langus's* Annotations upon *Nicephorus Callistus* are purged in five places, *Ind. Hisp. pag. 148.*

221. *Nicephorus Constantinopolitanus's* Chronology is censured but in one place, in the *Ind. Expurg. of Rome*, pag. 245.



222. *S. Nico.* There is a fragment of his *Epistle* remaining about *Excommunications*, very sharply censured by the *Divines of Rome*, pag. 124.

223. *Theodorus à Niems's History of the Schism between the two Popes*, is forbidden.

*Ind. lib. prohib.*  
pag. 142.

224. *Georg. Nigrinus's Sermons* are forbidden.

*Ind. Lib. Pro-*  
*bib. pag. 204.*

225. *Nilus Thessalon.* against the Pope, is forbidden.

*Poss. Appar.*  
*Tom. I. P. 619.*

226. *Gu. Occham's Dialogues*, his Work of 90 days, and his writing against *John the 22*, are mentioned in the *Catalogue of Books forbidden*.

227. *Odo's Exposition of the Canon of the Mass* is censured in three places, *Ind. Rom.* pag. 226.

228. *Hier. ab Oleastro* his *Præface on the Pentateuch*, is purged in one place only, by the *Inquisition of Spain*, pag. 108. and yet the Book is in the *Catalogue of Books not to be read*.

229. *S. Olympiodorus* of a Philosopher became a Monk, and wrote upon *Ecclesiastes*: He is not to be reckoned any longer amongst the number of Saints, and the *Marginal Notes* are corrected in one place, about *Transubstantiation*, by the *Inquisitors of Rome*, *Ind. Rom.* p. 77.

230. *S. Optatus* is newly put into the

the Calendar: There is one place in the Text, and two in the Margent, censured in the *Rom. Index*, pag. 141.

231. A Book called, *Ordo baptizandi*, Of the Order of Baptism, and Manner of Visiting the Sick, printed at Venice, 1575. is corrected in six places by the *Inquisitors of Spain*, p. 249. or otherwise prohibited.

232. *Hier. Oforius* Works in four Tomes, <sup>c</sup> are chiefly allowed of Rome print.

233. *Jac. Otherus* Sermons, and another Book of his called, *The Mirror of Fools*, are forbidden.

234. *S. Pacianus's* Works are censured in the Margin in eight places. See the *Rom. Ind.* pag. 121.

235. *S. Palladius's* Works are censured likewise by the same *Index*, pag. 248. in ten places: He is not reckoned amongst the number of Saints any longer.

236. *Cælius Panonius* hath written a *Collection upon the Apocalyps*, which is purged in one place about the matter of Confession. See the *Index of Portugal*, pag. 32. and of *Spain*, pag. 60.

237. *Abbat Panormitan's* counsel, touching the *Council of Basile*, is prohibited.

<sup>c</sup> Opera ejus in lucem prodierunt emendatiora Rome, 1592. *Poss. App. Tom.* 2. pag. 52. *Ind. Lib. Prohib.* pag. 270.

238. The

238. *The Synod of Paris about Images*, printed, Fr. 1596. is not worth the reading, (say the Papists) and no marvel, sith it containeth much against them.

239. *Paschasius*, dissatisfied of late, hath writ a *Book Of the Body and Blood of Christ*: The Book is wickedly glossed in five places, especially about the Communion in both kinds. *Bellarmino*, with *Jo. of Lovain*, and others, do except against the place, that it is otherwise to be read, and no doubt corrupted by the Hereticks: Perhaps they mean the Edition of *John Gastius*, with whom they make so much Sport, in their Observations upon this Book in the second Edition of *Bigne*. I cannot yet come to see that Edition. I hope there is such a one extant, and yet it is omitted by *Gesner*: But howsoever for this place I can acquit him; for *Mameranus*, and divers other Editions that I have seen of *Paschasius*, collated with sundry good *Manuscripts* have the words which *Bellarmino* saith are depraved: And last of all, I have collated the whole Book with one very antient *Manuscript*, and can testifie of my certain knowledge, that the words are there to be found.

240. *Jac. Passavantius's Mirror of Repentance*, or Penance, if you will, is not so well and carefully set forth in the former Edition: The best of all, if you may believe the Papists, is that of *Ven. 1586.*

*Ant. Poss.  
Tom.2. App.  
pag.32.*

241. *S. Paulinus*, now plain *Paulinus, Bishop of Nola*, his *Epistles* are censured for the Marginal Notes, in <sup>d</sup> fifteen places; but so severely, that they have thought it their best course, in the last of *Paris* to leave the Book out.

<sup>d</sup> *Ind. Rom.  
pag. 117.*

242. *Bern. G. Pennoti. à Portu S. Mariae Aquitani Apologia*, and other Works of his, *Fr. 1600*, are utterly prohibited to be read by the *Master of the Sacred Palace, Vide Ind. Rom. p. 732.*

243. *Jac. Perez de Valentia* on the *Psalms*, is mended at *Venice 1586.* It were good nevertheless, in my judgment, to buy the former Edition, if it may be had.

*Poss. Appar.  
Tom.2. pag.83.*

244. An Oration of *Nic. Perrenots*, in the Diet at *Worms*, is not to be Read.

245. *Jo. Petrus Stupanus's Treatise of Magick and Idolatry*, is called-in at *Rome*, and forbidden to be Read till it be corrected. *Rom. Ind. p. 733.*

246. *S. Phi-*

246. *S. Philastrius's Book of Heresies* is censured for the Marginal Notes, and otherwise, in eight several places. *Ind. Rom. p. 131.*

247. *Philò Carpathius's Book, on the Canticles*, doth so well agree with Saint Gregory, that I am half of the mind, that Saint Gregory never wrote them. I have other reasons besides to induce me thereunto; but, hereof in my *Correctory of S. Gregory*, if God will. In this Commentary, there is one shrewd place against the Real Presence: They have gone about to excuse it as well as they can, by extenuating and glossing it in the Margent; but all will not serve their turn. See the *Ind. Rom. pag. 77.*

<sup>a</sup> *Ind. Rom.*  
*pag. 234.*

248. *S. Photius*, Patriarch of Constantinople, his *Nomocanon*, with *Balsamon's* Commentary, both are to be unfainted: For, both were <sup>a</sup> Hereticks, as the Inquisitors of Rome do verily think. That which doth trouble them most, is, that he should give the Church of Constantinople the preheminance above all other Churches. But, there is another matter in it: This *Photius's* Opinion about Justification by Faith only, without Works, besides divers other

Points

Points of Doctrine, doth so fully agree with the Protestant's *Tenet*, that in *Oecumenius's* Commentary, printed in <sup>b</sup> *Theodulus's* name, they have purged the *Text*, for his sake, in above forty several places.

<sup>b</sup> See the 2  
Edit. of *Bigne*.



249. *Jo. Picus* his Paraphrases and Annotations upon the *Psalms*, are forbidden.

250. *Alb. Pighius's* Works, printed at *Col.* 1542. and 1572. are not licensed to be bought.

251. *Ferd. de Pineda*, Of the Confraternity of the *Rosary*, his first Edition is forbidden.

252. *George Pisides's Hexameron* <sup>c</sup> is censured in four places; and his Book is excluded in the last Edition of *Paris*.

<sup>c</sup> Ind. Rom.  
pag. 258.

253. *George Platina*, of the Lives of the Popes, is not liked, if he be of the first Edition.

254. *Fran. Poligranus* his Book of *Assertions* is to be purged in one place, by the judgment of the Index of *Portugal*, pag. 31. The Index of *Spain* hath made that one two, pag. 96.

255. *Ant. Polus*, his *Elucidation of the Popes Authority*, is forbidden.

*Lucidarium*  
*potestatis Pa-*  
*palis.*

256. The *Roman Pontifical* hath been lately reformed at *Rome*, 1602.

*Ind. lib. Prohib.*  
pag. 87.

†

257. The

257. The *Prayers according to the Canonical hours*, often either varied, or increased by the Printers, upon hope of gain, are not to be allowed; unless they be reformed according unto *Clement 8.* his reformed Edition.

258. *George Primaticus*, upon the *Epistles of Saint Paul*, and upon the seven *Canonical Epistles*, is forbidden.

259. There is a *Story in the Life of S. Jo.* falsely ascribed unto *S. Prochorus*, as they affirm. *Renatus Laurent. Barrensis*, he, whose Notes we have upon *Tertullian*, hath certain Annotations or Scholies upon this Story, mended in two places, *Ind. Rom.* pag. 241.

260. *Procopius Gazeus* his Commentary upon the *Octotench*, his *Epistle Dedicatory*, *Gloss* and *Case* and all, is purged. Yet see their great modesty; in one place they command the words of the *Text* to be wiped away; or, because (say they) they are *Procopius's own words*, (for, we had not the Greek Copy at hand,) it shall suffice to note only these words in the Margent, *Hac verba cautè legenda*; Take heed how you read these words.

261. *The Propugnacle, or Fortress of the Order of the Canons of Lateran*, until

until such time as it be reviewed, is prohibited, *Ind. Rom.* pag. 735.

262. *Pasperi's* Works are said to be purged and printed at *Lovan*, 1565. I do easily believe them, though they had not told us so much.

263. *Aurel. Prudentius's* Works are censured in the Margent three times. See the *Ind. Rom.* pag. 257.

264. The *Commentary of the Rab-*  
*binet*, as well in Hebrew as in Latin, is forbidden:

265. *Ant. de Rampigolis*, his Book *Of the Figures of the Bible*, is corrected, or rather corrupted, in sixty two places, by the *Divines of Rome*, *Ind. Rom.* pag. 26. It is purged according to the Book printed, *Ludg.* 1561.

266. *Raynerius* upon the *Psalms*, only in some Editions, is to be purged 23 times, *Ind. Hisp.* pag. 151.

267. *Ant. Reuchlin*, his Exposition on the *Psalms*, until it be purged, may not be read.

268. *B. Rhenanus*, his *Notes upon Tertullian* are in eight places purged by the *Divines of* <sup>b</sup> *Doway*: In thirteen, by the *Divines of* <sup>c</sup> *Spain* and <sup>d</sup> *Rome*.

269. *Nic. Rhodoginius*, his *Sermons in verse* are forbidden.

\* 270. *Ant.*

<sup>b</sup> *Ind. Belg.*  
pag. 79.

<sup>c</sup> *Pag.* 152.

<sup>d</sup> *Pag.* 37.



270. *Ant. Ricciardus Brixianus*, his *Symbolical Commentary*, deserves to be read of Wise Men: And surely, those that be wise will the rather read it, because of their forbidding it to be read.

271. *Jo. de Roa d' Auila*, his *Apo-logy for the Rights of Princes*, is forbidden.

Ind. Lib. Pro-  
hib. à Sixto 5.  
auctus, p. 85.

272. *Aug. de Roma*, of the *Sacra-ment of the Divinity of Jesus Christ, and his Church*. Item, *Of Christ, the head*. Lastly, *Of Christ's love to-wards the Elect*. All these Books are forbidden, unless they be first purged.

273. *Rusticus Diaconus* is noted for a Schismatick, by the Inquisitors of Rome, and hardly censured, though it be but in one place: And lastly, put out of the Calendar of Saints, *Ind. Rom. pag. 165*.

274. *Jo. Ruthenus*, his *Tables of Common places*, until they be re-vised, are not to be read.

275. *Dionysius Rychel*, alias *Carthusianus*, his *Conference about the par-ticular judgment of Souls*. Col. 1591. vel 1598. is thought to have some suspected propositions thrust into it.

276. *Eman. Sa* the Jesuit, his *A-phorisms* are scoured by the *Inquisi-tors*: For, they commanded him to be purged

purged in above two hundred and six places. It is well, when the Jesuits, which had almost inclosed all other Mens Writings, are now themselves circumvented: So that they, which did heretofore so outrageously domineer both in Church and Commonwealth, are now fain to stoop to other Mens Lures. See the *Ind. Rom.* pag. 414.

277. *Raym. of Sabunds Prologue upon his Natural Divinity*, is condemned, and contemned by them.

278. *Salvianus's Works* are purged in thirteen places of the Margent, by the Divines of *Rome*, pag. 179.

279. *Fr. Samarinus's Book*, called *The Priest's Treasury*, is, by the industry of *Angelos Roccha*, purged of some Faults, and increased with divers Additions, and printed at *Venice* 1580. We would content our selves with the former Edition, if we could get it.

280. *Samonas*, Archbishop of *Gaza*, hath a strange Opinion, about the turning of the Water into Blood, which must be corrected by a Gloss in the Margent, *Ind. Rom.* pag. 227.

281. *Rabbi Samuel* hath written of the coming of the *Messias*. His Opinion is corrected four or five  
K k times

times in the Margent, *Ind. Rom.* pag. 137.

282. *Hier. Savanarola*, his Sermons are prohibited in the *Roman Index*, or Catalogue of Books forbidden.

283. *Lud. de Saxonis* writ *The Life of Christ*. The Papists do love to read such fabulous Books as these are. The Book is much increased since he writ it: And the last Editions are accounted best by them.

284. *James Schepper* his Works, (as his *Monomachy of David and Goliath*, and his *Sermons upon the Gospels and Epistles*) because the Divines of *Doway* could not see conveniently how to purge them otherwise, they have utterly forbid them to be read, *Ind. Belg.* pag. 71.

285. *Jac. Sebecius*, *Of one Person and two Natures in Christ*, is mentioned in the *Catalogue of Books inhibited*.

286. *Segibertus* against Pope *Gregory*, and against the *Epistle* of Pope *Paschal*, is forbidden to be read.

287. *Tho. de Senis*, otherwise, and more truly (as they say) *Ber. Ochinus* his *Sermons*, are likewise forbidden.

288. *Hier. Serra* thought he brought a Saw to cut *Luther* in pieces, for his Book that he called,

*Seruum*

*Servum Arbitrium*: Yet his Saw must be mended before he can do any good with it.

289. *Severus*, Patriarch of *Alexandria*, is first unfainted, and then corrected in the Margent, some six or seven times, *Ind. Rom.* pag. 213:

290. *Sulpitius Severus's* Works are corrected in twelve places, by reason of the Margent; *Ind. Rom.* pag. 242.

291. *S. Sixtus* the Second, of an *Athenian* Philosopher made a Pope of *Rome*, hath received divers wrongs at the Inquisitors hands. First, they have deposed him, and made of a Pope, a Philosopher; of a Christian, an Heathen Writer. Secondly, they have dissainted him. Thirdly, they have gone near hand to have mangled and curtal'd his words.

292. *Sixtus*, the third Pope of that name, hath almost as bad luck as the former *Sixtus*: For, they say, that none of those Books which *Bigne* published in his name, were truly his. Besides, they have apparently shewed, that his Opinion is not very agreeable in many Points. See the *Ind. Rom.* pag. 190.

293. *Sommario della Religione Christiana*, that is, *A Summary of the Christian*

*stian Religion*, printed, containing ten Books. The Book is said to be printed at *Rome*, Anno 1590, and to be dedicated unto the Duke and State of *Genoa*: But the Papists deny this. I would fain know their reason, *Ind. Rom.* pag. 735.

294 *Somnium Viridarum*, a Book so called in Latin, hath been twice or thrice printed, and twice or thrice forbidden.

295. *Saphronius* is censured in one place, for that which he hath written.

296. *Soto*, upon the 4. of the *Sentences*, dist. 45. q. 3. art. 2. hath written somewhat (as it should appear) about the Intercession of Saints. The words are commanded to be left out, by their late King of famous Memory, being then Inquisitor. It was done like a King, *Sic volo, sic jubeo, stat proratione voluntas*. See the *Ind. of Portug.* pag. 31.

297. *Didacus Stella*, good Soul, is purged almost to death: It had been better for him, if he had never taken Physick, neither in *Spain* nor in *Rome*. They have given him with one sole Purgation at the least fifty three removes. Alas! what do they mean thus to torment a good old Man? See the Index of *Spain*, pag. 63. of *Rome*, pag. 406.

298. *Steph.*

298. *Steph. Episcopus Heduenfis* hath written of the *Sentences of the Altar*. He seems to be too blame in one Point, about Confession. His Books are therefore purged in the Margent, *Ind. Rom.* pag. 227.

299. *Aug. Steuchus's* Works are not to be read, unless they be very well corrected.

300. *Walafridus Strabo* hath writ of the beginning of things *Ecclesiastical*: His Book hath been sensibly and by degrees corrupted. The <sup>s</sup> Spanish Index hath put only one note into the Margent of his Book: The <sup>h</sup> Roman hath made the number, four. But those which set out *Bigne* last at *Paris*, have deemed it best to leave the Book out, and not so much as to mention it. Thus Books are tossed up and down like Tennis Balls: Every Man must have a saying to them.

<sup>s</sup> Pag. 19.

<sup>h</sup> Pag. 230.

301. *The Oracles of the Sybils* are censured thrice, *Ind. Rom.* pag. 256.

302. *Aeneas Sylvius's* Works are forbidden, as many as himself condemned in a *Bull of Retraction*. Little thought he, when he first wrote those things, that ever he should have come to be Pope: Else he would have tempered his style in another fashion.

303. *Symmachus* the Pope, his *Apologeticus against the Emperor Anastasius*, hath a very forced Exposition in two or three places, to keep him from yielding the Sovereignty unto the Emperor. See the *Roman Index*, pag. 124.

304. *Tatianus*, the Assyrian, is corrected twice in the Margent, *Ind. Rom.* pag. 167.

305. A Book called, *A Rich Treasury, or Storehouse of Indulgences*, granted by sundry Popes, printed at *Venice* 1604. The Book is forbidden *de facto*, *Ind. Rom.* pag. 741.

306. *Thalassius*, the Monk, writ of *Sincere Charity and true Continency*. The Book is purged once in the *Text*, and twice in the Margent.

307. The Hebrew *Thalmud* is forbidden, unless it be corrected as it is at *Rome*. O the infinite pains and cost that these Men take, to corrupt good Books! would God we were like minded, in restoring them, being any ways depraved, unto their native Purity.

308. *Theodorus Lector* wrote a Book of *Collectanea*. There is one place, that doth mince the Popes Authority. I warrant you, they have taken order to have it qualified by a Gloss

in the Margent. See the *Rom. Ind.*  
pag. 254.

309. *Theodulus*, Bishop of *Cælosyria*, is reported by *Bigne* to have published a *Commentary upon the Epistle to the Romans*: And the *Commentary* is extant in the first and second Edition of *Bigne*. In the *Index Expurgatorius* of Rome, it is clearly proved, that there is almost 400 years difference betwixt the true <sup>a</sup> *Theodulus*, and the Author of this *Commentary*, whosoever he were. *Jo. Maria*, the Inquisitor of Rome, is of mind, that this Book is taken out of <sup>b</sup> *Oecumenius's Chain*, word for word. *Habemus confitentes reos*. Observe (I pray you) a single piece of knavery by their leaves, and confession. The Book indeed is *Oecumenius's*: The Translation somewhat different from that of *Henten's*. *Oecumenius* hath some Authors and Sentences that do greatly impugn the Doctrine of the Church of Rome: As *Photius* (almost every where) doth vary from them; As you may see both in *Henten's* Translation, and the *Original Greek*, to prevent this Objection, because *Henten's Translation* was too favourable for us, they have caused some or other to translate *Oecumenius* di-

<sup>a</sup> The true  
*Theodulus*,  
Priest of *Cæ-*  
*losyria*, lived  
*Anno Dom.*

490. *Photius*  
one of the Au-  
thors here men-  
tioned, in the  
year 858,

<sup>b</sup> *Videtur hoc*  
*opus ex Oecu-*  
*menii catena*  
*ad verbum de-*  
*curtatum.*



versly from *Henten* in Words, but not in Matter : Only this *Photius* is called *Photinus*, or *Phitius*; and the Sentences, which were most pregnant for us against them, the Translator hath wittingly and willingly omitted throughout all the Book, which must be christened by a new name again, and called *Theodulus*, a Priest in *Cælosyria*. This was an excellent device of theirs, to shift off *Photius* and *Henten's* Translation: But at length out it comes, the circumstances of Time do bewray their Folly. For, how could *Theodulus*, that lived in the year 490, mention *Oecumenius* and *Photius*, whereof the one flourished in the year 800, the other was made Bishop in the year 858 : Their own Consciences and Mouths do testifie that this is true. And if they should be silent, the very Books themselves, and the Authors, thus by them pitifully mangled and torn, would rise up against them in judgment. The first discovery of this fraud came from the learned Warden of *New-College*, Mr. Dr. *Rives*: who, upon occasion of handling a place of the *Romans*, was compelled to look into all the Expositors upon the place, that he was to treat of

See the Index  
of Rome.

of. And having both *Oecumenius* in Greek, and this *Theodulus* in the first Edition of *Bigne upon the Romans*, he first weighed *Oecumenius's* words, and then looked upon *Theodulus*, expecting some new Observations out of his Commentary: But he found them to agree in all Points, save only beyond his expectation, they had every where almost omitted *Photius's* words, being very Protestantical in this Translation. This he made known to me shortly after; I believed him, and delayed no time to collate the Books together. And now as the *Samaritans* said unto the Woman of *Samaria* touching Christ, *We believed in himself first, for the saying of the woman, which testified: But, now we believe, not because of thy saying: For, we have heard him our selves, and know that he is indeed the Christ, the Saviour of the World.* So, I confess, I believed the words at the first to be true, for the saying of that worthy Doctor, which testified it; but, now I believe it, not because of his saying; for I have seen it my self, and do know that this is so. And so I end with *Theodulus*, whom of a Servant of God, (as his Name importeth,) they have made to serve the

Joh. 4. 39, 42.

the Devil, to humor their Novices, and nouzle them up in this fond conceit, that all ancient Writers stand mainly for them in the main Points of controverſie.

310. *Theophilus* Biſhop of *Alexandria*, his Works and Words are either changed, or marred by their Gloſſes and Expositions, *Ind. Rom. pag. 122.*

311. *Theodorianus's* Diſputation about the right Faith, is falſely gloſſed in four places in the *Ind. Expurg. of Rome, pag. 164.*

312. *Theſaurus ſacrarum precum*, that is, a *Treafury of good and godly Prayers*, printed at *Ven. 1599.* is forbidden.

313. *Titus*, Biſhop of *Boſtria* in *Arabia*, upon *Luke*, tranſlated by *Peltan the Jeſuit*, was heretofore accounted a Saint: But now he is out of account, by reaſon of the *Rom. Index*, and his Commentary commented upon in one place, *Ind. Exp. Rom. p. 80.*

314. *Toſtatus Abulenſis*, that Voluminous Writer, of his Works this is but an Epitome, that we ſee: And yet we have in our publick Library at *Oxford* three Volumes more than ordinary, written in the *Spaniſh Tongue*, by way of Commentary upon *Eufebius's Chronicle*. In one

of

of them is contained a Discourse of his Life and Writings: And it is there reported, (a thing very incredible, but that it is related by a very credible Author, *Fr. Ximenes, Archbishop of Toledo, and Primate of all Spain*) that reckoning the days that he lived, from his first Infancy, until his Dying day, you shall find three Sheets of Paper that he wrote for every day. How much he wrote it skills not, but how well. Now although he were overwhelmed with the Corruptions of those Times, wherein he lived: Yet by the Notes upon him, that are commanded in the *Index of Portugal* to be purged, and by his Works, which in the former Editions are noted of Error and Corruption, I do guess that *Tostatus* was a reasonable good Author and Witness of our side, in many Points, if he might be suffered to speak his mind freely: But, doubtless these words in the last Edition of *Venice 1596. Alphonsi. Tostati, &c. Commentaria Mendis quamplurimis diligenter expurgata*, do make me long to see the former Edition, whereof I cannot yet hear any tidings, but that they are in that well furnished Library of *Master Doctor Bisse at Welles*, save two or three

Sumados los annos de su vida tres tantos los pliegos que escrivió; que los dias que vivió, *Fr. Ximenes in his Ep. before the first part of his Exposition upon Euseb.*

three Volumes which are in *New-College in Oxford*.

These Volumes, the Doctor, I know, hath often moved the College upon very good terms to part with; but the local Statutes of that House do make his suit in a manner impossible. But, I am glad, notwithstanding, that although he could never get these Books to *Welles*, yet his rare *Tostatus*, and all the rest of his Books at *Welles* which come to many 1000's are likely (if God please) to come to *Oxford*; and to meet, if not in one College, yet in one University. For, as I am informed, he hath very bountifully and wisely passed them all by his Deed of Gift, unto the *Warden and Fellows of Wadham College in Oxford*; of the honourable foundation of Master *Wadham Esquire* late deceased, and Mistress *Wadham* yet living: And long may she live, to enjoy the benefit of her Gift, and the assistance of so many Men's Prayers, as shall be bound in a Religious Duty, both to pray, and (as they have good cause) to praise God for her.

315. *Fr. Valesius*, a renowned Physician wrote a Book of *Divine Philosophy*. Printed 1587. in 4°. The Book  
is

is willed to be purged in seventeen places. See the *Ind. Expurg. of Rome*, pag. 727.

316. *Laur. Valla* wrote *Annotations upon the New Testament*: They are to be purged in four places; by commandment of *Gaspar Quiroga. Ind. Hisp.* pag. 141. His Book against *Boëthius* is corrected but in one place only. *Ib. Item*, his Books against *Constantin's Donation, of Free-will and of pleasure*, are utterly prohibited to be read.

317. *Udalricus*, Bishop of *Augusta's Epistle*, against the unmarried life of Priests, is adjudged to the fire, *Ind. Hisp.* pag. 149.

318. *Victorinus Afer's* Book is purged by reason of the Gloss in ten places, *Ind. Rom.* pag. 138.

319. *Victor Antiochenus* writ a *Commentary upon the Gospel of S. Mark*, translated by *Peltan* the Jesuit; whose, as I guess, the Marginal Annotations are. They are to be purged in four several places.

320. *S. Vincentius Lirinensis*, that writ the golden Book against profane Heresies, hath had some dross mingled amongst his fine Gold; they have changed both Gloss and Text in one or two places: Upon what Warrant, I know not.

321. *P. de*

321. *P. de Vineis* set forth a *Complaint of Frederick the Second* against the Pope: The Pope hath caused the Book to be suppressed.

322. *P. de Virea's Pilgrimage to Hierusalem*, is likewise stayed.

323. *Alph. Vivaldus* published a Book with this glorious Title; *A golden Candlestick*: Printed at *Venice* 1600. The Gold of which Candlestick, when it came to be tried in the Fire at *Rome*, was thought to have a great deal of Lead, or other base Bullion mingled with it: And therefore it was purged forth in the *Roman Forge*.

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In this Table, are censured

**P**opes, Patriarchs, Archbishops, Bishops, Cardinals, Fathers of the East, West, Greek, Latine, Saints, Martyrs, Abbats, Archimandrits, Archdeacons, Chancellors, Priests, Jesuits, Monks and Friars of all Orders, Councils, Breviaries, Liturgies, Offices, Ceremonials, Summaries, Prayer-Books, the Jewish Thalmud, Chaldee Paraphrase, and the Bibles.

The use of the Table, to shew

1. By what degrees, Books have been corrupted.

2. With what Opposition, the Inquisitors being still at odds with us, and among themselves.

3. What Popish Authors and other Writers throughout all Ages have maintained the truth of our Religion.

4. What



4. *What Books, and of what Editions, are to be bought and to be read of Protestants.*

5. *Lastly, that the Text of the Fathers Works (a thing constantly denied by the Papists) is commanded to be purged in their several Indices Expurgatorii, plainly proved in the Table by this mark in the Margent, ☞*

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The

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## The Fifth part:

### A Remedy against all manner of Popish Corruptions.

**D**ivers and sundry are the Diseases of Books; whereby the Life and Soul of Religion hath been almost corrupted, as hath been already fully declared: Yet, what availeth it to know so much, if there be no help, or the Disease be incurable? Let us therefore see, what Salves may be applied to these Sores, what Remedies against these Diseases. The Art of Physick is not only Speculative, but Practicall; it both seeth and cureth: It first seeks to know the Malady, and then practiseth upon the Disease.

The Books that are corrupted are of two sorts; Old, and New: The

*It is in vain  
to find out the  
Disease, unless  
we find out the  
Remedy also.*

*Books sundry  
ways depraved,*

Corruptions are likewise two-fold ; The forging of false Treatises, or corrupting the true; which hath happened three manner of ways ; by adding, taking away, or changing, divers Words, Sentences, and Books. The discovery of the false Treatises, is a matter of Judgment ; the restoring of the true, if they be ancient, a matter of Industry and Judgment ; if later and modern Writers, a matter of Industry only.

*The first  
part.*

The first part, is to be assigned unto certain grave Divines ; who, upon view of the Circumstances of Time, Style, Doctrine, and manner of Writing, may easily return their Opinions.

*The second  
part.*

The second, unto Divines, that are neither very ancient, nor very young, but of a middle sort ; whose labour is, to compare the printed Works of the Fathers, with the best and ancient Manuscripts, and thence to inform themselves and others of the true reading.

*The third.*

The third, is to be committed unto our younger Divines ; it being a matter of labour only, to collate the printed Copies that are purged, with the Books that are unpurged, and to note the Differences truly and faithfully.

The

The discovery of the false Treatises, hath in part been made by the learned Writings of sundry approved good Authors: As namely, of my Lord of Winchester, and Master Doctor Reynolds, and others: And their Reasons, with sundry others, are collected and gathered together, by <sup>a</sup> Abraham Schultetus, a German, and Master Robert Cooke, of Leedes, our Countryman: Though Schultetus hath not handled all Points, nor so largely as the other hath done; having no purpose so to do, by containing himself within a very narrow compass of time, in respect of the other: Whose Pains have been great, very profitably and judiciously bestowed upon this Argument; than the which, I know none more profitable.

For the Corruption of the true Fathers; there have been divers Divines employed, and authorized publicly; encouraged by divers Persons well affected in Religion, that have afforded liberal Maintenance thereunto: And, (if God send a Blessing unto their Labours) the Work is likely to take such effect, that the Papists (whose Religion is Policy, and their Policy the corrupting of all ancient

Discovery of  
the false Treatises.

<sup>a</sup> Abra. Schultetus, and Master Rob. Cooke, diligent and painful Discoverers of the false Treatises that have gone abroad for these many years, in the names of the ancient Fathers, both Greek and Latine.

Corruption of the true, to be known by Collation of the Fathers Works printed with the best Manuscripts.

Records, and Monuments that make against them,) will in the end be ashamed of their foul Corruptions, and compelled to yield unto the known truth of our Religion.

*Modern and late Writers, deprived by Papists.*

*Popish Writers, that have directly maintained the true Religion now professed, to be diligently perused, and the places to be restored as fast as they are purged by the Inquisitors.*

*An exact Catechism to be framed for us, out of their own Writers.*

For the modern and late Writers, which have been sundry ways depraved by our Adversaries, and made to utter that which they never dreamed of; I doubt not, but there will be such care taken by those that are in Authority, and set over the Clergy, that the Books that are purged by the Papists, in their *Indices Expurgatorii*, shall be divided amongst many of our younger Divines in both our Universities, to the end that their Words and Works may be preserved intire, and free from all manner of Corruption: So that, as fast as the Papists purge, so fast we may retain and maintain the Works of the late Writers, and preserve them from Corruption, in such sort as they were written (of most likelihood) by the Authors themselves. For, it is true that *Master Donne* observes; that out of all the Works of those several Authors, which are commanded to be purged, there might be a most excellent *Catechism* compiled in Divinity: And, I think I may safely say,

say, for that part of Divinity that is controverted, there is not almost an Argument urged by them against us, which is not answered by divers of their own Writers, who have been compelled to give testimony unto the Truth.

*Answering of  
Papists by  
Papists.*

In this kind, the great industry of Master *William Crashaw* of the Temple, in setting forth the differences of *Ferus upon John*, may be a very good President for them to follow. Let not the *Papists* be more careful in corrupting, than we in preserving and restoring the Authors unto their former Purity.

*Master Will.  
Crashaw's Col-  
lation of Ferus.*

The Work that was very toilsome unto him, being but one, to go through so many Tomes of *Romish* falsifications, may be made very easie and pleasant, being distributed amongst many: And so many there are in the *Colleges* of both *Universities*, as would within a few years restore whatsoever hath been decayed; by the Policy (or Malice rather) of our Adversaries the *Papists*, taking but one or two Divines out of every *College*.

*Romish falsi-  
fications, by di-  
viding the  
Work amongst  
many Divines,  
may, within a  
very short  
time, be dis-  
covered, to the  
great further-  
ance of Reli-  
gion.*

There be some Authors so purged, as *Georg. Venetus*, *Erasmus Roterodamus*, and *Carolus Molinæus's* Works,

*See the Table  
of Divinity  
Books hereto-  
fore approved,  
now censured,  
by Papists, at  
the end of the  
fourth Part.*

that their depravations, being diligently noted, would amount unto whole Volumes. These Books might not unfitly be distributed amongst many: But, as for the rest, there is not so much to be written out, but that one Man, might within less than a year, at leisure times, copy out all that is commanded to be added, changed, or blotted out, in eight or nine of the Authors, mentioned in the *Indices Expurgatorii*. Which Work, if it were faithfully done, it would be a worthy labor for some one or two, to gather all together, both unto the Method of the *Catechism*, and order of the *Schools*; that, at the first sight, a Man might see, that, that Doctrine, which the Papists do seem to impugn most, hath been openly taught, and professed, by the best Writers in account amongst them.

*What singular profit might come, by Collating of the printed Books, with the Indices Expurgatorii.*

*The late Editions, such as are said to have any new Corrections in them in the Title-Page, are to be considered of; although they be not mentioned in the Indices.*

Neither are we here precisely to follow any one *Index* alone; but, as many as can be procured must be viewed, and the differences or depravations of any of them must be carefully set down: And sometimes, we are to compare the former and later Editions of Books, written by Popish Authors, together; especially,

if

if in the Title page, there be any shew made of late Corrections. For, after this manner have they depraved sundry Books, which are not mentioned in the *Indices Expurgatorii*; as, by a diligent collation of the Books, we shall find: Which may give us a just occasion to distrust their later Prints, and especially the *Roman Editions*.

If any Man shall doubt of the truth hereof, let him compare the last Edition of the *Councils at Rome* with *Binius*, *Binius* with *Nicolinus*, *Nicolinus* with *Surius*, *Zerlin*, or *Crabbe*; and he shall find the latest Prints the worst, and the worst accounted best by the *Romanists*: Which never try the Editions, or examine the Books; but take them up upon credit of their Holy Father the Pope, or some appointed from him, for the oversight and charge of Books. And thus much may suffice to have been spoken, for a remedy to prevent the danger of their *Indices Expurgatorii*, either present, or to come: As likewise, for discovery of the false Treatises, which lurk up and down in corners, and are thence fetched to gain credit to the Popish Religion; being guilded over with the names of the

The Rome-Editions greatly to be suspected.



Juel, part 1.  
pag. 136.  
Fabulous Writers found in  
an Island, in a  
Cave, and on a  
Mountain.  
Poss. Appar.  
p. 256. Tom. 1.  
Est enim arbi-  
ter omnium  
Scriptorum,  
Baron.

Restoring of  
the true Au-  
thors.

Ancient Fathers. Thus *Amphilosius* was found at *Verona*, *Clement's* Works in *Creet*, *Martials* in a Cave under ground; and of late, some few years since, we have certain intelligence, of a Council held in the time of the Apostles, written in the *Arabick* or *Ethiopian* Tongue, found on the top of a Mountain in *Spain*. The *Jesuit* cannot yet tell, what to say unto them; because the Pope, that is *Censor Censorum*, Judge of all Writings, hath not yet censured them.

For the unmasking of these, or the like counterfeit Treatises, for me to give Rules or Precepts unto others, were for *Phormio* to teach *Hannibal*; or, as it is in the Proverb, *Sus Annervam*. I will forbear, and either say nothing, or speak under reformation of others, that are better experienced in this kind, and have the gift of discerning Spirits. But, for restoring of the true Authors, which are in divers places dangerously corrupted, I will not spare to deliver my opinion of the matter, because I have been a little more conversant amongst the Parchments: And what I have either found my self by experience, or observed out of others, it will not be unprofitable to relate; seeing

seeing the Father's Works are likely every day more and more to be depraved, if there be not a speedy Remedy provided to the contrary. Now, what Remedy is there, or can there be provided more effectual, against the Corruption of the Father's Works, than the diligent comparing of them with fundry good and ancient Manuscripts? Wherein, to proceed orderly and judiciously, according to the Rules of Art, we will first shew, how Books have been corrupted. Secondly, how and after what manner, or by whom, they are to be reformed and amended.

The Corruption of the Father's Works (I speak especially of the *Latin*) hath happened many ways, and at divers times, either before, or since the Art of Printing. <sup>a</sup> Before Printing, by the fault of the Scribes, and Copiers out of Books; sometimes of mere ignorance; not understanding what they writ; <sup>b</sup> sometimes of Error, writing one thing for another, being deceived

Great danger, if the *Papists* may be suffered to print the *Fathers Works* at their own pleasures, out of their *Clementin Coll.* & *Vatican Press*; in manner to be prevented, unless it be by comparing them with the ancient Manuscripts.

The *Fathers Works* corrupted, both before, and since the Art of Printing. <sup>a</sup> Deprehensum aliquando licet ositantiam apud Librarium, aliorum vero in depravandis veterum Scriptis audaciam, sive

detrahendo; aliorumque inscitiam, qui genuina Scripta cum adulterinis, & Sciorum glossata contextui admiscuerunt, *Goular. Annot. in Cypri. pag. 474.*

<sup>b</sup> Verborum affinitas Librarium vulgus in errorem traxit, *Ant. Sabell. Annot. in Plinium.*

with

with the similitude of the Letters; sometimes of negligence, in not caring; and sometimes of purpose, altering and changing the words at their pleasure, as made most for their advantage. But in this kind they were for the most part abused by certain <sup>c</sup> *Scioli*, or cunning Men, which took upon them to correct the *Magnificat*, as it were, and to <sup>d</sup> mend the old Books upon conjecture. These Men, what they <sup>e</sup> understood not, they mended: And their Mendings and Corrections, or Corruptions rather, were diligently followed by others, that succeeded; and the worser reading, being once put into the Text, could hardly be removed thence. Lastly, <sup>f</sup> that which was noted in the Margent was oftentimes taken into the Text, by the unskilful Scribe. Thus, before Printing, Books were sundry ways depraved. Since the Art of Printing came in, Books have been no less corrupted by Printers at the first; & which published the Books, without comparing them

<sup>c</sup> Multa sunt apud Auctores bonos perfimè accepta à sciolis, *Luc.*

*Fruter. verif. pag. 37.*

<sup>d</sup> Res est periculosissima & gravissimè pernitiōsa, non mendis literariis, sed verò emendationibus malis contaminare Auctores bonos, *Luc. Fruter. verif. lib. 7. pag. 63.*

<sup>e</sup> Sunt nonnulli, qui locos omnes, quorum assequi sensum nequeunt, aut qui aliquid sibi novum & inauditum afferunt

(tanquam aliis omnibus tale futurum esset) suspectos habent, & mendosos esse clamitant, *H. Stepb. lib. 5. Sched. p. 224.* <sup>f</sup> Multa in margine Libri, primum adscripta à Glossatoribus, in Contextum postea à negligentibus Librariis recepta sunt, *Fr. Brug. Novant. Lect. p. 304.*

<sup>g</sup> Too much haste made in printing the Fathers Works at the first.

with

with the ancient and authentick Copies. For want whereof, divers Learned Men have wished, that either Printing had never been found out, or at the leastwise, never practised, but in these days, wherein so much care is taken for the finding out of the truer reading. Likewise, the Compositors, and Correcters, of negligence, or of set purpose, have altered many Sentences, Words and Letters, without Reason or Authority. Lastly, the most dangerous and pernicious Errors have grown and issued from the Popish Prints; which, under pretence of comparing the printed Books with the ancient *Manuscripts*, (and some such thing they have done very partially) have given us Dross for Silver, and Water instead of Wine.

But, to let pass their Corruptions, and to speak of the Corrections, and Catholick Restitutions of the Father's Works, how and after what manner it may best be performed. We must understand, that the Father's Works, thus depraved, be only two manner of ways to be corrected; either without, or with, *Manuscripts*; that is, upon probable Conjecture, or sufficient Authority. The first of these

<sup>b</sup> Optandum fuit, ne Typographica res illis temporibus enata esset, quibus quidem literæ aliquæ fuerunt; non tamen in eam dignitatem & splendorem venerunt, quo in splendore & dignitate nostro esse hoc sæculo conspiciuntur. *La. Fruterius veris. pag. 63.*  
<sup>i</sup> Correctorum audacia & Typographorum indiligentia. *Fr. Brug. Novantiquæ Læst.*

*Of Catholick Restitutions.*

<sup>a</sup> Parcè & pudenter de nostro conferamus, Luc. Frut. li. 7. verif. p. 63. Si Mss. fallunt, ingenio suo ad eam rem pudenter tractandam utendum judicant, Ib. pag. 7.

<sup>b</sup> Verius est in his membranas nostras, quam aliorum conjecturas, sequi, Fr. Brug. Novant, p. 569.

<sup>c</sup> Libri ut antiquiores, ita meliores, Id. ib. pag. 171.

<sup>d</sup> Libri Longobardicis characteribus exarati, longè antiquissimi sunt, Mar. Victor. in Hier. Com.

Annor. pag. 1. <sup>e</sup> Manu formata, Wald. pag. 141. Tomo 2. de Eucharistia. Antiquissimi Libri majoribus characteribus, nullisque intervallis dictionum, nullis item compendiariis notis scripti reperiuntur, Ang.

Polit. pag. 56.

these Remedies is dangerous, and seldom to be used; only in case of necessity: The other, common, and for the most <sup>b</sup> part more certain; but, to be used with great discretion, both in regard of the choice, and orderly comparing of the *Manuscripts*.

In the choice of written Books, we are to prefer <sup>c</sup> the former before the later; the truer before the lesser corrected; the more Copies before the fewer. For the Antiquity of the Books, those Copies are held to be most ancient, that are written in the <sup>d</sup> Lombard or Saxon Letter: Or lastly, <sup>e</sup> in a set hand in great Letters, without Points or Abbreviations. For, at the first, Books being but few, Men had leisure to copy them out as they would, at large: But afterwards, in process of time, Books increasing, and the numbers of Authors growing to be almost infinite, Men were driven to write much within a short time, and to use <sup>f</sup> many Abbreviations: Which being not well understood of every one, and varied according unto the Books, oftentimes

<sup>f</sup> Short-writing, the cause of great mistaking.

gave

gave occasion of very foul mistakings. Thus (as *Vives* and *Erasmus* notes) within these five or six hundred years last past, Books have been depraved, in a very lamentable and intolerable manner.

In comparing of the Books, we are to use, <sup>b</sup> first, Diligence; to compare the whole Books, and not a few Sentences, scattered here or there. Secondly, <sup>c</sup> faithfulness; to make true report of the differences, be they good or bad, seem they right or wrong. Lastly, <sup>d</sup> Modesty and Discretion, to avoid rashness in censuring, or hastiness in changing the received Editions, although there seem never so important Reasons. As, when we see a manifest Error, in citing one <sup>e</sup> Author for another, as *Zachary* for *Malachy*; the most that we can do, is, to note the Error

<sup>b</sup> Libros veteres — ut avidi-  
dissime inquirere, ita diligentissime  
cum recentioribus contendere soleo. Eo  
lubentius, quod nunquam fere frustra tale aliquid à me tentatum sit, Fr. Brug. Novant. pag. 365.

<sup>c</sup> Summa nobis curatio esse debet, nequis nostram accuset fidem, Gasp. Schop. verif. pag. 112.

Optandum vehementer, — ut quæ vetusti Codicis sit lectio semper admoveas, — sive ea sit sana, sive insana, Luc. Fruter. p. 122.

<sup>d</sup> Nihil in hoc genere statuendum illis præcipue est, quorum judicium multorum est præjudicium: Hujus, inquam, rei semper memores, sensum & caute hic procedemus, neque ubique omnia omnibus credemus: Sed per singula euntes, suo quæque pondere ipsi etiam æstimabimus, & tum denique interrogati, verecunde ex animi nostri sententia respondebimus, Fr. Brug. Novant. Lect. pag. 525. <sup>e</sup> Sancti Patres, lapsi memoria, nonnunquam falso citant Scripturæ loca; non tamen mutanda recepta lectio, propter defectum exemplarium, Mar. Victor. Annot. in Hier. Ep. pag. 633. & Goulart. in Cypr. pag. 441. Sine exemplaribus nihil est immutandum, Mar. Viç. in Ep. Hier. pag. 593. & 634. Et in Com. pag. 57.

<sup>f</sup> Bonos Auctores pessimis suis rationibus perdunt, Luc. Frut. lib. 7. pag. 114.

<sup>g</sup> Critici est, antequam ullum reprehendere locum aggrediatur, quid ad defendendum aut saltem excusandum Auctorem afferri possit, praevidere, H. Steph. dissert. de Crit. p. 171. In exemplarium diffidii materiam sibi paratam habet Criticus, Id. ib. pag. 74.

<sup>h</sup> Non omnino nugae agunt, qui diversitates lectionum in Antiquis Codicibus oculis subjiciunt, P. Nannius, Lib. 1.

<sup>i</sup> *συμμελὴς*, pag. 86. Sic fiet, ut de fide tua nulli non sis gratus futurus: Tum occasionem dabis studiosis, ut ex corrupta illa lectione tua, integram & sinceram conentur educere, Luc. Frut. Lib. verif. pag. 127. Item Vetusta omnia volumina licet mendosa diligenter servanda sunt, Ang. Polit. pag. 69.

in the Margent. Without sufficient Warrant of the *Manuscripts*, nothing is to be changed; That were to lay open the way to <sup>f</sup> conjecture of the Unlearned, which hath been the bane of all good Books. Only in <sup>g</sup> different Readings, and divers Lections, whether, of the two, or of more Readings, is to be preferred, we may inquire and judge, not without mature consideration, what may be said *Pro* and *Con*, upon view of the circumstances. And here, as before, the divers Readings of the other <sup>h</sup> *Manuscripts*, which we perhaps mislike, would be preserved, either in the Margent, or in the latter end of the Book; that we may not seem to arrogate too much unto our selves, or to attribute too little unto others: It being free for every Man to chuse what he liketh, upon good warrant of the old Copies: Which though they be never so <sup>i</sup> faulty, yet they must be kept for some use or other.

This Rule is to be observed when  
the

the Copies do vary one from another:

But, if <sup>k</sup> all the Copies, being taken out of divers Libraries, and written at several times, by all probability, (for the <sup>l</sup> certain time and age of the written Book, unless it be of the latter, is not certainly known) do differ from the printed Books: We are bound to follow them, rather than the <sup>m</sup> printed Copies; although the other Reading may seem more probable. And this is the judgment of the best *Criticks*: Whose Precept it is, that we should note all the different Readings in the Margent of the printed Books, although they <sup>n</sup> seem never so small, and chuse the best. For, many times it so happeneth, that a Word, <sup>o</sup> Letter, or <sup>p</sup> Point misplaced, may breed a great confusion in Reading, and overthrow the Text: Yea, the transposition, or changing of Words, or unpointing of Books, which are things little regarded of many, do far alter the

<sup>k</sup> Nihil imptah-  
dum quando  
in exemplari-  
bus omnibus  
antiqua verba  
aliqua repcri-  
untur, H. Steph.  
lib. 1. Dissert.  
pag. 45.

<sup>l</sup> Etatem suam  
rarò membra-  
nacei libri di-  
ferè loquun-  
tur, Fr. Brug.  
Novant. Lect.  
pag. 304.

<sup>m</sup> Melius est  
monere lecto-  
rem, quam  
mutare absque  
exemplaribus  
lectionem,  
Mar. Victor.  
in Annot. Com.  
Hier. pag. 39.

<sup>n</sup> Sunt non-  
nullæ lectio-  
nes, quæ quum  
à plerisq; con-  
temnantur, aut  
etiam rejician-  
tur, à lectore

Critico examinatz, non parvi ponderis esse judicabuntur, H. Steph. Dissert. de Crit. pag. 71. Scriptores veteres quosdam mendosos ha-  
bent locos, ex iis etiam qui nihil mendi habere videntur, Id. Lib. Sched.  
pag. 23. <sup>o</sup> En ut tantula literula sententiæ avertendæ, vel potius ever-  
tendæ fuerit, Fr. Brug. Novant. Lect. pag. 370. See Part 2. Emén-  
dationes magni momenti sunt quod ad sensum attinet; cum parva ta-  
men fiunt & ipsæ mutatione, H. Steph. Lib. Sched. pag. 44. <sup>p</sup> Maha  
interpunctio locum aliquem omnino depravare potest, Id. Dissert. de  
Crit. pag. 74.



Religionem  
in castigandis  
Scriptoribus  
maximam ad-  
hibendam pu-  
to, Gasp. Schöp.  
verif. pag. 138.

A dangerous  
matter to cor-  
rect the Fa-  
thers Works  
upon conje-  
cture, without  
the help of an-  
cient Manu-  
scripts.  
\* The Papists  
urge Manu-  
scripts, but do  
not tell us  
where, nor how  
many they have.

sense, and obscure the Author, that it is bootless for a Man to read without them. All which considered, we see what a religious<sup>9</sup> care they ought to have, that are to be conversant in this kind of Study: Wherein it can hardly be judged, whether greater Industry, Fidelity, Discretion, or modesty, be to be required. And here, we cannot but tax the blind ignorance, or audacious boldness, of our Adversaries; who, either through negligence, in not comparing the whole Books; or partiality, in leaving out what maketh against, or adding what maketh for them: Or, indiscretion, in preferring one Copy, though never so vitious, before many: Or lastly, immodestly passing the bounds of Reason and Art, have adventured to correct Books of their own Heads, without proof of the *Manuscripts*, when they might with a wet Finger have been had. And when they do<sup>r</sup> alleage *Manuscripts*, (which always they do not in particular, though it be very requisite in the publishing of any new Treatise, which was never heard of before) do they otherwise than blear the Eyes of the simple Reader, and make great brags where there is but little cause? We

We have compared Saint *Augustine's* Works with 200 hundred Copies, say they; it is impossible that you should ever shew the like: Alas, you are not able to bring half, nor a quarter so many. Thus *Molanus*, the chief Censor, in the publick Review of *S. Augustine's* Works, doth first flourish; and after him, *Ant. Possevine* the Jesuit: But they deceive us; for, the truth is, they had not so many good *Manuscripts* out of all their Libraries in *Germany*, and elsewhere, (as may be presumed, for that they used as many as they could conveniently get into their hands,) as the Libraries of *Oxford* and *Cambridge* do afford. For, in the same sense that they had 200, we may be said to have 600 at the least: For, in collating *S. Augustine's* Treatises, which are almost two hundred, they used six Copies, sometimes five, four, and for the most, three, two, or one Copy; whereas we, out of both our *Universities*, are so well furnished with ancient written Books, that we can very well double or treble that number, if need be. If we should add hereunto the written Copies that are yet remaining, either in the Libraries of

M m

Cathe-

f Cum ducentis Codicibus contulimus, Poss. in Appen. See his Preface before *S. Augustine's* Works; and Possevine in his Appendix.

Both our Universities and Cathedral Churches, well stored with Manuscript Copies, besides those which are in private Mens hands.

*Cathedral Churches*, or private Studies of divers Noblemen and Gentlemen, which are addicted to the study of Antiquity, how great (trow we) would be the number, and how many more the Copies?

*The great loss we sustain, by making away our Manuscripts.*

*The great abundance of Manuscripts here in England.*

This little Island of *England* (notwithstanding the continual waste and havock that hath been made, since the days of King *Henry* the Eighth, by Glovers, Bookbinders, Frippers, and others; or the continual purloining and conveying of old Books beyond the Seas) hath at this day remaining, if they were all brought together, more *Latin Manuscripts*, than any Country else that is of a far greater circuit. And what pity is it, that such pretious Monuments, rare Jewels, and treasures of Books, should lie so long unknown, and hidden from the view of the World?

*An Exhortation to private Men, to communicate their Manuscripts.*

In time of Dearth, he that hoards up his Corn, and hides it from the People, is accursed by *Solomon's* arrest. And seeing the Marrow and Pith of the greatest Controversies at this day set on foot, do relie upon the ancient, and most incorrupted Books, I will not pronounce an *Anathema* against such niggards of Books, that conceal them from the Publick Use:

But

But, this I wish them to consider, whether he that hath a Talent of Books, or any other gift, be not to imploy it to the best behoof of his heavenly Lord and Master?

It were to be desired, that there were never a *Manuscript Book* in *England*, appertaining unto Divinity, but in the famous Libraries of both our *Universities*, or elsewhere, publickly to be seen of all Men: For, while they are in private Mens hands, though their care be never so commendable in preserving them in their life times; yet what use can be made of them, or how may their Authorities be vouched, which are not always to be seen while they are living; And when they die, may easily miscarry, by falling into the hands of such as regard them not.

*Cicero* was an Eloquent Man in his time; yet his Son proved but a Dunce: The Father may be a worthy lover of Antiquity; it is a chance, whether the Son will follow the Father's steps. These same *Monyscripts* (as one merrily said) are more pored upon, than *Manuscripts*.

True Antiquity is neglected: And, (as the Orator said) instead of old, grave, sad Sires, *Venerunt novi stul-*

*A Manuscript cannot well be vouched, as long as it is in the hands of a private Man, unless he be of a very eminent place in the Church or Commonwealth.*

*The slender regard that some have of true Antiquity, which lieth hid in the bosom of these Manuscripts.*

*Method and  
form to be stu-  
died: But not  
that only, ~~now~~  
especially.*

*ti, adolescentuli*; there are stept up new fangled and fond Writers, that do take upon them, with those Fellows in *Homer*, to be wiser than their Forefathers, that have brought all things unto such an exquisite Method, that they have left Learning naked of his true Ornaments, a mere *Skeleton*, and bare Carcase to feed on.

Heretofore, Men were altogether for Matter, and little regarded Form: the World is now alter'd, we are altogether for Form, little respecting Matter.

There is a mean betwixt both, if we could hit on it. What booteth it us, to weary our selves in reading so many new Books? or to spend our sight and time wastfully, upon perusal of that, which, when it is produced, worketh no effect? causeth no sufficient Probation or Demonstration of that, which is in question, and is easily denied by the Adversary? There was a time when, and good use yet is to be made of the New Writers, I confess: Yet the elder they be in time, the meeter for any Point in Controversie. And, considering the Controversies, and Wranglings about the Antiquity of Religion, and the diversity of Readings; he that shall  
live

*Late Writers  
have their use,  
but not to be  
compared with  
the former.*

live but another Age, shall see both *Fathers* and *Manuscripts* more regarded than they have been, and faster bought than they were wont to be. And truly, neglect of the *Father's* Works amongst *Protestants*, hath not proceeded from the *Fathers* themselves, but from the false Editions; being forced with Words and Treatises, that do nothing favor of their Doctrine. And I am verily persuaded, that if the *Father's* Works were once truly set forth, by the *Protestants*, with fit Censures and Annotations, and especially, if the times were precisely set down when every Treatise was written, (as nearly as could be learned by pregnant circumstances) the greatest Controversies of these times would soon be determined, and have a happy end: Which, whiles they urge one Edition, and we another, they commending theirs, and we ours, both differing, is scarce to be hoped for.

How many places are there, which are noted of corruption, by my Lord of *Winchester*, Mr. Dr. *Reynolds*, *Whitakers*, and others of our side? by *Bellarmino*, *Baronius*, and *Posssevino*, of the other? Who would not rejoyce to see the Proofs or Conjectures, of

*There will come a time, when the Fathers Works will be more in request than they are, or have been, of late years.*

*The cause of their neglect.*

*There would soon be an end of Controversies, if the Fathers Works were truly printed, and carefully read.*

*In the second Part, we have the trial of above 50 places: There remain above 500 in the like sort to be surveyed at better leisure. The profitable use of Manuscripts, in case they should vary from our Conjectures,*

*An Objection out of the diverse readings of the Manuscripts.*

the one side to be confirmed, & of the other to be rejected, by the touchstone of the *Manuscripts*? The trial of some few places, thought to be corrupted by either side, you may see, with the prosperous event, out of the *Manuscripts*. But, put the case that the written Books should vary from their expectations: Yet, were it not profitable for the Learned to know so much before hand; that they might leave off to suspect, where there is no such cause? For, thus to doubt, were to bring all into question, and to discredit their conjectures against another time. But, if the *Father's* Works were once diligently compared with a sufficient number of good *Manuscripts*, the Learned would be eased of this Labor, and proceed upon better grounds, to resolve of all matters.

But, here it may be objected? It is true, the Collation of the written Books, with the printed, is very necessary and convenient, if the ancient Books did all agree: But they dissent, more or less, and are found oftentimes very faulty and divers: And therefore it were better to retain that Reading, which now is, as it were, in possession of the Text.

Again,

Again, what care we for your Books in England, may the Papists say, when we have better beyond Seas, in the Vatican, Florentine, Sforzian, and other Libraries? to which we will stand, and not to yours, which are scarce a hundred years old. This is the greatest Objection, that ever I could hear made against the Collation of the Father's Works; which is answered thus: If the Copies did not vary one from another, (as seldom times it happeneth otherwise) it were a shrewd sign, that they were all written out of one Book; which conceit might lessen the credit of them: But the Truth is, if the Copies do differ in some slight circumstances, as in placing of some few words, and agree in all material places, the small differences do rather help, than hurt us; for, it is a sign, that they were not written all at one time, or by one Copy.

Now, the places which we challenge of Corruption, in Saint Gregory and Saint Cyrill's Works, are for the most part such, as all the Manuscripts, or almost all of them, do condemn: And which it is manifest, to be very faulty in the judgment of any indifferent Reader, upon view of

Another, against the Antiquity and Integrity of our Copies.

An Answer to the former Objection.

Small Differences in the Copies, rather helpful than any ways hurtful unto us.

All the Copies wheresoever taken, fully agreeing in material places.



Appeal unto  
the Manuscripts that are  
beyond the Seas,  
if the Papists  
will deal with  
us, fide optima & antiqua.  
Our English  
Manuscripts  
greatly esteem-  
ed beyond the  
Seas, and the  
reasons.

Our Founders  
of Colleges,  
careful to fur-  
nish their Li-  
braries with  
rare Manu-  
scripts.

\* Rich. Dunelmensis.

b Now called  
Trinity Col-  
lege, heretofore  
Duresm Col-  
lege. See his  
Book, De A-

more Librorum, printed at Oxford, 1598. De eo dictum erat, quod  
haberet plures Libros, quam omnes Pontifices in Anglia.

the best Manuscripts. Neither will we here refuse to be tried by the written Copies beyond the Seas, if we may be suffered to have access unto them, although great have been the commendations of our English Manuscripts in Foreign Parts: Inasmuch, that it is justly to be doubted, whether they have so many, and so good Latin Copies, in their old Vatican, and other Libraries, as we have (God be praised) here in England in divers Libraries. Whereof the Reason may be given, that our Founders and Builders of Colleges and Monasteries, (which abounded more in this Country, than in any other besides) were so careful to furnish those places, with the best Books that could be gotten; that they kept and maintained divers Scholars beyond the Seas, of purpose, either to compare, or transcribe Books: Or rather, to procure the Originals (if they could be gotten) for Love or Money.

There was one Bishop that founded a College in Oxford, that is said to have bestowed many thousand pounds Per annum, in Books: And most of his Books upon the Library,

by

by him erected in his College; which also for his exceeding great Love and Zeal to Learning, did well deserve the name of *Philo-biblos*. Which name, if since his time it may be justly given to any, doth of right belong unto the true *Ptolomy* of our times, my honourable *Mecenas*, Sir *Thomas Bodly*, Knight: Whose great munificence, in this barren and fruitless Age, hath been such towards his dear Mother, the famous *University* of *Oxford*, that (all things considered) he hath far exceeded and surpassed the Bishop; to the Honor of God, the Glory of his Country, Countenance of our Religion, Credit of his worthy Family, Joy of his Mother the *University*, and benefit, not only of her Children, but of all the World besides.

*Sir Tho. Bodley Knight, the Founder and Furnisher of our Publick Library at Oxford; the true Ptolomy and Philobiblos of our times.*

Reckon the <sup>a</sup> number of Volumes, whereof the greatest part are in *Folio*; which come to many thousands: Of divers Authors, which arise to thrice as many more, at the least: The plurality of <sup>b</sup> Languages, diversity of

<sup>a</sup> They amount unto 11 or 12 thousand Volumes, whereof the greatest part are in *Folio*.

<sup>b</sup> The best Books that can

be gotten in the Hebrew, Chaldee, Syriack, Arabick, Æthiopian, Persian, Tartar, Armenian, Mexico, China, Loegrian, Brasile, Malabar-Tamul, Latine, French, Spanish, Italian, Sicilian, Greek, Moscovian, Sclavonian, Bohemian, Polonian, High-Dutch, Low-Dutch, Un-Dutch, Saxon, Danish, English, Scottish, Welch, &c. Languages,

Sciences,

Sciences, wherein these Books are written, the condition of the Books, whether written or printed, by Protestants or Papists, or any other; the use for six hours every day throughout the whole year (Sundays and Holidays excepted): And we shall find, that the like Library is no where to be found. The benefit whereof, as it doth specially redound unto the Students of *Oxford*:

*The Library frequented by French, Spanish, Italian, Dutch, Danes, Bohemians, Polonians, Jews, Ethiopians, and others, that have repaired thither from all parts and quarters of the World, to better their Studies, and increase their Knowledge.*

*The use and profit of our English Manuscripts, confessed by Popish Writers of good note.*

So it doth concern all the Scholars of this Land, and of foreign Countries also, that have sent many Students thither, which have reaped no small benefit by that worthy Library.

But I forbear to speak too much of this place, lest I might seem to flatter: And yet something I could not chuse but write thereof, upon occasion, lest it should seem to rest unthankful unto so worthy Patron, and so noble a Library, the best means of my preferment.

But to return again, and to resume my former Argument, which was of the use and profit of our English Manuscripts. Seeing our learned Adversaries, *Possessive* and *Costerius*, do confess the goodness and plenty of our Books, let us not fear to use them:

them: If the *Papists* have better Books, let us see them, or at leastwise have the Catalogues of them. Let there be indifferent Judges and Triers chosen, to view the places in Controversie. We will never refuse their Books, if they be ancient and carefully written: Which is easily known by this one Argument: If the Books that were transcribed were afterwards compared, and the faults of the Copiers diligently amended. Wherein it is to be observed, that in mending of their Books, when they did revise them, they did not blot and blur them as we now do: But for Beauties sake, as many Words or Letters as were to be put out, so many Pricks or Points they caused to be put under the Words or Letters. And when occasion was of adding Words, or Sentences, they did it in the Margent, with relation in the Text, if it were but a Word or two; or else at the bottom of the Page, if they were more. Whereby it came to pass many times, that such as understood not their drift, were greatly deceived in copying out of Books.

Again, for the Antiquity and goodness of our Copies, as this is one good proof, so have we the three former

notes

In places of greater moment, we refuse not to be tried by their own Copies, so we may be fairly dealt withal.

A way how to discern the more corrected Copies.

Cordis, for cor.  
vitiū non est  
sugendum,  
read vitiū est  
sugendum.

How the Manuscript Copies may be known to be ancient or not.

A set hand,  
Lombard or  
Saxon Letter,  
marks of great  
Antiquity.

The later Ma-  
nuscripts to be  
esteemed of, as  
far forth as  
they agree with  
the former, and  
not otherwise.

notes concurring: For, the Parchment Books that we shall alleage, for the determining of any Controversies in Reading, betwixt us, and the *Papists*, shall either be written in a set Hand, and great Letters, or with a *Lombard*, or *Saxon* Character; the best Notes of true Antiquity, that are observed by our learned Criticks. And all the *Manuscripts* that are thus written, were ancients (some of them) than the Conquest, and long before *Wickliff's* time: So that they cannot be justly challenged of partiality, or of favor to one side, more than to the other; for, at that time, neither *Luther* nor *Calvin*, *Wickliff* nor *Waldo* were heard of, say our learned *Papists*. And albeit, there are many hundreds of later *Manuscripts*, that were written within this three, four or five hundred years last past, in a small Letter, full fraught with sundry Abbreviations: Yet we will ground no Point of Controversie in Reading upon them alone: They shall be set aside, or brought (as the Lawyers say) *in partem probationis*; or, to make *sempiternam probationem*; and, admitted as far forth as they agree with the older *Manuscripts*, and not otherwise. These are Witnesses

OMNI

*omni exceptione majores*, which cannot be justly excepted against: Wherewith, it is probable, that most of the *Manuscripts* beyond the Seas do agree in places of any moment, if they be so antient as *Possevine* and *Baronius* do boast them to be.

But here also may arise a Question: Because the special use of the *Manuscripts* is in places of great Moment and Consequence; what need is there, why we should take the pains to go over the large Volumes of *S. Augustine*, *Hierome*, *Gregory*, *Ambrose*, and the rest, and compare them with these ancient written Copies that we speak of? Were it not better to save a labor, and take an especial view of those places only, which, being in Controversie, are noted of Corruption? I answer, No. First, because this were a longer way about; for, to find out the places that are challenged of either side, we had need to peruse over all the Books of Controversie, which are written: A Work that is not very failible within a long time, though many Students were employed thereunto, having nothing else to do. Secondly, this would not be sufficient neither: For, though there be no more places now suspected

*An Objection, that it is long and needless labour to go over all the Fathers Works, by comparing them with the Manuscripts.*

The Answer.

*Impossible to know, what is now, or may be hereafter, challenged of suspicion of forgery and corruption.*

Not so easie to find the places in the Manuscripts as in the printed Copies, the Reasons why.

• Small things, as a letter difference, pointing of Books, transposing of words, of great moment in altering the sense.

pected of forgery and corruption; yet the *Vatican Prints*, and *Roman Editions*, which do daily come forth, may minister a fit occasion unto our Men, to call other places into question: And, it may be, the Papists of the contrary side, will be as jealous of our Editions, though they have no such cause. Thirdly, it will be too tedious and toilsom a work, to seek so many thousand places, as are to be viewed in the *Manuscripts*, being not (for the most part) distinguished at all; or, otherwise divided into Chapters than our printed Books are; so that it were better to begin, and go on with the whole Books. Lastly, those places which seem to be of least account, as the altering of a small Comma, the difference of a Letter, or the change of a word, (which a Man would think were matters of no great moment,) have great consequence in case of Religion. So that it is a general rule amongst the Criticks, that there is not so small a difference in reading, but is curiously to be noted: And that upon better examination, that place may be found to be very faulty, which seems to be void of all corruption; and, what one cannot, another may, observe, at one time or other.

Now,

Now, all, or the most of these inconveniences would easily be prevented, by a diligent Collation of all the *Father's* Works, with all the best written Copies that be gotten. And hereby, we shall not only detect the Errors, (if any have been in the former Prints), but prevent the mischief, that is likely to happen in the later Editions. For, if the *Father's* Works were once well printed here in *England*, or elsewhere, according to the ancient *Manuscripts*, the divers Readings being exactly noted in the side, or end of the Books, (for, so I could wish it might be) it would be in vain for the *Papists* hereafter, to endeavor to corrupt the Writings of the ancient *Fathers*; their Corruptions would soon be known, and their wicked purposes quickly defeated.

*Erasmus* in this kind deserved well: But there were two especial Things wanting, for the perfecting of his learned *Animadversions* upon the *Father's* Works. The 1. was, that he did not set down the divers Readings very exactly. The 2. that he did not relate the number of the *Manuscripts* which he used, and were they were to be seen: Both which, that learned

The benefit that is likely to arise by a general Collation; being profitable to redress Corruptions past, and prevent them which are to come.

In the first printing of the *Father's* Works after this Collation, there would be great sincerity used.

*Erasmus's* commendations; & wherein (as speak under Correction) defective in his *Animadversions* upon the *Father's* Works.



*Erasmus gave the first intelligence of their barbarous corrupting the Fathers; for which, his very Name is in maledictione.*

*See his Preface before the Antwerp Index. St. Ambrose's Works printed by Frelonius, chopt & changed: The like hath hapned to his Works printed at Rome. For they were seven years in print-*

*ing: And in the Interim, all other Editions of Ambrose, as heretical, were prohibited. See the fourth Part.*

ed and painful Writer, to whom the *Protestant* Churches are so much beholden for his great pains, would no doubt, most carefully and willingly have done, if he could have fore-seen what would have hapned in these later and worser times; that his Faith, Religion, Honesty, and Upright Dealing, should so wrongfully have been called in question. But happy be the Memory of that Man, that gave the first alarm to awaken us, unto the diligent arming of our selves against the Corruptions of times to come: For else, such was the secure retchlesness of those times, that they had well-nigh been taken asleep, and surpris'd in their Beds, before ever they should have known what, or where the danger was.

And thus, if the Papists might have been Masters of their desires, and had their wills, and there had been no *Erasmus* to discover them; what with their partial Censures, false Glosses, and cruel *Indices Expurgatorii*, we should have had the *Father's* Works pitifully mangled, cut, and torn in pieces: As *Junius* saw the Works of *St. Ambrose*, by *Frelo-*

*ninus's*

*nus's* Print, and others oversight, pitifully used, or abused rather. But as we owe very much unto the Memory of *Erasmus*; so do we owe no less unto the City of <sup>a</sup> *Basile*, who hath so often printed, and reprinted the *Father's* Works. It is no great City, nor very rich; and yet it hath had this happiness, to see those goodly and godly Monuments of the *Father's* Works, both in *Greek* and *Latin* printed, and reprinted within their Territories, to the exceeding great good of the Church, and her perpetual praise and commendation. The good, that the Woman did unto our Saviour in the Gospel, was to be had in everlasting remembrance: The good, that this City hath done unto the Church of God, in preserving her worthy Writers, shall be famous throughout all Ages.

I have oftentimes wondred with my self, that, that City, which is so little, should be able to do so much; and this famous City of *London*, which is so great, should be noted to do so little in this kind. Shall it be said, that the little City of *Basile* hath printed, and reprinted all the *Father's* Works? and this great and famous City of *London*, the Wonder

<sup>a</sup> The City of *Basile* commended for Printing and Reprinting the *Fathers Works*.

An Exhortation to the Wealthy Men of the worthy Company of the Stationers, to endeavour the Printing of the *Fathers Works*, so it may not be unto their manifest loss; being thereunto provoked and out-dared by the Common Adversary.

Cur igitur  
Patres Londini  
haud edidit?  
Passev. in Ap-  
pendic.

Reasons why  
the Fathers  
works should  
be printed here  
in England.

Men of that  
wealth that  
they have been  
chosen Alder-  
men of the Ci-  
ty of London:  
as heretofore

Mr. George  
Bishop; and  
of late, Mr.  
Bonham Nor-  
ton, and Mr.  
John Norton.

His Majesty,  
the greatest fa-  
vourer and  
furtherer of all  
Religious and  
Learned Pro-  
jects.

of the World, the Chamber of the  
King, and Metropolitan City of this  
Land, hath printed no one of their  
Works intire, being thereunto pro-  
voked by the Jesuit? For shame, let  
not this foul imputation be laid un-  
to our charge. What wanteth, why  
they should not all of them be print-  
ed here amongst us, to the honour  
of our *English Nation*? Our Men,  
are some of them as learned; our  
Stationers, as well able to defray  
the Charges: To the ease whereof  
also, there would be helps enow pro-  
cured. Priviledges would no doubt  
(if means were made to obtain them)  
be graciously granted by his Maje-  
sty to so good an end: Whose in-  
credible Zeal to Learning, and fa-  
vor to his Clergy, after Ages will ce-  
lebrate, the whole World knoweth  
and admireth. Will not *England*,  
or the whole Island of great *Britain*,  
serve to rid away an whole Impres-  
sion? Some Copies would with  
greediness be bought, in either *Ger-  
many*, *France*, or other Countries;  
being to be sold there, far cheaper  
than either the *Venetian* or *Roman*  
Editions.

But, if any thing move our Station-  
ers to the undertaking of so great  
and

and honourable a Business, I perceive there is no Motive so effectual, as gain: Which I wish unfainedly unto all them that sweat at the Press, and labor in the Printing-house. I know their Pains are great, and the Money in a manner adventured: For, the Poet saith well, *Pro captu lectoris, habent sua fata libelli*; Books are bought and sold oftentimes, rather according to their estimation than their worth. Sometimes Toys and Trifles are regarded, when precious Gems and peerless Pearls are trodden under foot: But yet I must needs say this, that the Adventure being alike in all Books, (the wisest Printer of them all, not knowing what will be the Success) Religion, and Zeal unto Learning, Piety unto the ancient *Fathers*, love unto the Church of God, encouragement unto Scholars, should draw them into this Adventure; which, though it be chargeable, may be relieved, or requited with hopeful gain in the end.

I know, they do venture upon worse Books many times, which turn not so much unto their Credit or Commodity. Wherefore, seeing the *Bibles*, by the express Command

*The great and excessive charge of Printers and Stationers, deserves to be well recompensed.*

*Compared unto our Merchants adventures and their wealth is arbitrary at the pleasure of God, and other mens minds.*

*Why, the adventure being alike in most Books, they should rather seek to deserve well of the Ancient Fathers?*

*The Bible diligently compared and revised by his Majesties special Commandment, printed this present year 1611.*

\* S. Chrysostom's Works, with some others of the Greek Fathers, at the unspeakable charge of Sir Hen. Savile Kt. the worthy Provost of Eton Coll. and Warden of Merton Coll. in Oxford. The Latine Fathers more urged in all Controversies, and therefore would the sooner be correctedly printed. The Collation and Revision of the Fathers Works, a good inducement to the printing of them.

and Authority of his Majesty, care and pains of the most Reverend and Learned amongst the Clergy, have been diligently, faithfully and judiciously, examined and printed; and the *Greek Fathers*, by the great industry and charges of Sir *Henry Savile* (that learned and judicious Knight, well seen in the best Languages, and all the Liberal Arts) are, or are likely to be \* printed with good and learned Observations: What pity were it, besides the dishonour and discredit to our whole Land, if the rest, the *Latin Fathers*, upon whose Authorities we do so much relie in Cases of Conscience, or Questions of Controversie, should be passed over in silence? Especially, seeing there is so much pains likely to be taken, in the diligent Review and Collation of their Works, with sundry good and approved *Manscripts*. What profit is likely to come of their pains, if their Labors shall be so ill requited, and concealed from the sight of the World?

But, I forbear to press this business of the Press any further. I leave the care and consideration hereof, unto them that are godly and religiously minded in Christ Jesus: To whom,

†

God.

Godliness is great Riches; and the Conscience of well Doing (though it be not always gainful) sweet contentment. And, although much remaineth to be spoken, concerning the use, that our learned Protestants and Papists do make of the ancient *Manuscripts*; especially *Baronius*, in his *Martyrologe*; the setting forth of Books that were never yet published in Print, that were written long ago, in defence of the Religion now professed; and divers other Points touching the same Argument: Yet (like a weary Traveller) I will here take up my quiet rest, and proceed no further; being tired out, and almost spent.

The use that is made of the Manuscripts, indifferently, both by Protestants and Papists.

My Observations, such as they are, I have written for the Benefit of the whole Christian World; and especially, of my Country-men here in *England*. I may be deceived in the goodness of them, (for, *Unumquemque fallunt sua scripta, & auctorem prætereunt: Atque ut filii etiam deformes delectant, sic etiam scriptorem indecoros Sermones sui palpent: Most men are delighted with their own Writings, as every Man commends his own Children*; so writeth blessed *S. Ambrose* unto *Sabinus*): Yet how

Lib. 8. Ep. 63.  
Edit. Rom.

S. Aug. Ep. 7.  
ad Marcellinum.

willing I have always been, to have many Judges and Censors over my Labors, *Veros & veritate magis se- veros* (as S. Augustine speaks) that should not spare to tell the Truth, with boldness and sharpness, if need were, I report me to them that have had the over-sight of my Books. To whom my suit hath always been, to deal faithfully and severely with them, before their coming forth in Print, when the words cannot be so well, nor timely recalled: But, for the truth of that which is contained in any one of these five Parts, (as far as human infirmity will permit) I neither have been deceived my self, nor willing to beguile others. I have made true report of that which I have found: And I have found nothing, but in certain Authors which my self have seen. To ground my main Proofs upon other Mens Reports, *in fide aliena*, were to make a fair flourish at the first, and to suffer my self to be foiled with shame enough in the end. *Erubescimus, cum sine libris loquimur*; it were a shame for the Keeper of a Library, to speak upon hearsay, or without Book: Therefore I will end with the words of that famous Keeper of the *Vatican Library*,

Part V. of Popish Corruptions.

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Library, *Cæsar Baronius*, in his *Roman Martyrologe*. *Ponant qui velint, ad librum, &c.* Let other Men do as they list: *Nobis certè, nisi ex certis Auctonibus, quicquam affirmare, Religio est.* I hold it a Religion, to say nothing which I cannot prove; and to prove nothing, but out of certain, known, and sufficient Authors.

Mart. 13.  
pag. 117.2.

In my first and second Part, you may see what a Man he is of his word.

God grant, that amongst the manifold Controversies of these times, the simple Truth may take place; and the professed Enemies thereof may either in good time be converted, or convicted. Our Lord *Jesus* preserve us all unto his saving grace.

Finally, to conclude all that hath been written concerning this Argument: I say not as <sup>a</sup> *Bellarmino* doth, *Praise be unto God, and the blessed Virgin*; for, this were to equal the blessed Virgin, with the holy Trinity: <sup>b</sup> Or, *Blessed be God, and the blessed Virgin, and our Lord Jesus*; for that were worse, to prefer her before the third Person in Trinity, as *Gregory de Valentia* doth, contrary to the Torrent of the ancient Doctors, and current of the Religion taught in the Primitive Church, for the first 600 years. The Protestant

<sup>a</sup> *Laus Deo, Virginiq; Matri Mariæ, Bellar. in the conclusion of his Books.*

<sup>b</sup> *Laus Deo, & Beatissimæ Virgini sanctissimæ Dominiæ nostræ, Jesu item Deo Dominoque nostro, & animarum nostrarum sponso suavissimo, sit honos & gloria in perpetuum, Greg. de Valentia.*



Confession is taken out of the Scripture; that she is *blessed, but amongst women*. And therefore, though they have (as it becometh) a most reverend opinion of her; yet they esteem her no otherwise, than as a most sanctified Creature, to whom no part of Divine Worship is belonging: Because, as *Gregory Nyssen* (a Man to be believed before *Gregory de Valentia*) writeth, we learn to worship none but <sup>c</sup> *ONLY* the Uncreated Nature. But the Father (as <sup>d</sup> another of the Fathers speaketh: And it is the confession of all the Orthodox Churches) is uncreated; the Son uncreated; and the holy Ghost uncreated. To this Trinity in Unity, and Unity in Trinity only, be therefore ascribed all Honor, Power and Glory, both now for the present, hereafter, and for evermore. *Amen.*

<sup>c</sup> The word *ONLY* is commanded to be put out in the Index of Spain, pag 21. but not that only, as hath been observed long since, by a Man of incomparable Learning.  
<sup>a</sup> See Athanasius's Creed.

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FINIS.

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